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A CATALOGUE  
OF THE  
**Ethiopic**  
**BIBLICAL MANUSCRIPTS**

IN THE  
**ROYAL LIBRARY OF PARIS,**  
AND IN THE  
LIBRARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY;

ALSO  
SOME ACCOUNT OF THOSE IN THE VATICAN LIBRARY AT ROME.

WITH  
**REMARKS AND EXTRACTS.**

TO WHICH ARE ADDED,

SPECIMENS OF VERSIONS OF THE NEW TESTAMENT  
INTO THE

**Modern Languages of Abyssinia:**  
AND A  
GRAMMATICAL ANALYSIS OF A CHAPTER  
IN THE  
**Amharic Dialect:**

WITH FAC-SIMILES OF AN ETHIOPIC AND AN AMHARIC MANUSCRIPT.

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M DCCC XXIII.



ON  
ETHIOPIC MANUSCRIPTS,  
&c.

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THOSE various inflexions of a common original language, known by the appellation of the Semitic Dialects, have afforded most valuable materials for the purposes of Biblical criticism. Whether they be all derived, immediately or remotely, from the Hebrew, has been matter of controversy; that they all bear a near affinity to it, is certain. The resources that they thus present have been applied with singular ability and success to the elucidation of the Hebrew Text; and the wonderful collection of their remains, to which the works of Walton and Castell have given access, is no less an honourable memorial of its compilers, than a rich field for the exertion of living genius. Of these dialects, the Ethiopic is, in some respects, the farthest removed from the primitive stock. The form of its characters, the direction in which they are written (from right to left), and the syllabic power which each of them possesses, are circumstances of themselves sufficient to give it a distinctive peculiarity.

Its derivation from the parent stock is thus traced by Schultens:

“ *Dialecti linguæ Hebrææ sunt tres principes præcipuæ, vel compendiosiùs, duæ; Aramæa et Arabica. Sub Aramæa duo rami, Chaldaica et Syriaca dialectus, quæ ambæ passæ sunt magna damna et non nisi in reliquiis ad manus nostras pervenerunt. Alter ramus multo copiosissimus et ditissimus, quique etiamnum pristina puritate viget et viret, est dialectus Arabum. Sic ergo quatuor existunt rami majores unius stirpis primævæ, Hebraica nempe dialectus, Chaldaica, Syriaca, et Arabica. Hisce tanquam minus principales a latere accedunt dialecti Samaritana et Æthiopica: Samaritana quidem Hebræo-Aramæa, Æthiopica etiam* ”

Hebræo-Arabica; harum non adsperrandus quoque usus, quamvis quod ad copiam et utilitatem præcedentibus multum cedant."<sup>1</sup>

The materials afforded for prosecuting the study of the Ethiopic dialect have not, indeed, been very ample. The Psalter, with the Song of Solomon, the Book of Ruth, four of the Minor Prophets, and the New Testament, are the only parts of the Sacred Writings, and, in fact, the only compositions of any importance, which have ever been printed in this language. And the New Testament, published first at Rome in a separate volume, and afterwards inserted in Walton's Polyglott, abounds with typographical and other more serious errors. (See Ludolf's *Historia Æthiopica*, Lib. III. c. 4. § 7. and Comment. p. 297.)

The labours, however, of the truly learned and indefatigable Ludolf, have developed the structure of the dialect, and given to its Grammar and Vocabulary a clearness and consistency which could scarcely have been anticipated. Nor did his researches stop at this point. The language with which he was occupied, had, in process of ages, fallen into disuse in Abyssinia, its former country, and was now the language only of books and of learned men. Its place had been supplied by two principal dialects, the Tigrè and the Amharic; of which the former approached the nearest to its original source, and the latter had departed from it into many deviations. To the latter this laborious Scholar applied himself, encouraged by the aid and presence of an Abyssinian, whom he had met with at Rome, and whose confidence and gratitude he had by his kindness acquired; and without any written work, and with no other assistance than the imperfect Vocabulary and rude attempts at explanation of his unlearned instructor, he succeeded in completing an Amharic Grammar, accurate and comprehensive, and a Lexicon of no inconsiderable extent. And as he appears to have exhausted all the resources which he himself possessed, and very few fresh ones have since been brought to light, the literature both of the Ethiopic language and of its offspring the Amharic, remained for a long period in the same state in which his last publications left it.—Attention was at length

(1) From the *Prolegomena* to an unedited work of Schultens, entitled " *Structuræ ad Origines Hebraeas*," some MS. copies of which were brought to this country, and sold by one of his scholars, after his death. It is mentioned in the Preface to Parkhurst's Hebrew Lexicon. The copy of which I have been permitted to make use, is in the possession of E. N. Thornton, Esq. of Kennington.

drawn to it again: it has been employed by Biblical Critics for the elucidation of points connected with the cognate dialects; and from our own country some valuable and extremely curious pieces have been given to the world, by the labours of the learned Dr. Laurence, Professor of Hebrew at Oxford, and now Archbishop of Cashel. The talents of Professor Lee of Cambridge have also been recently brought to bear upon this point; and the results that may be expected from their application to it, the experience afforded by the success of his past exertions will best indicate.

But while things were thus in progress, circumstances occurred that opened a wider field than ever for the cultivation of this dialect; and opportunities have been offered, which the great Ludolf, in his anxious wish to bring the work nearer to perfection, earnestly desired to see, but never saw. The attention of the British and Foreign Bible Society has been drawn to the scarcity of copies of the Scriptures in the Church of Abyssinia, and means have been most unexpectedly and providentially put into their hands for supplying this want.

Their first experiment was to send out an edition of the Psalter, printed from Ludolf's corrected text. It was well received; and a letter was addressed on the occasion to Mr. Salt, British Consul at Cairo, by Tecla Georgis, King of Abyssinia, expressing the gratitude of his people, and containing some remarks upon the types and other details of the work, an attention to which might render a future edition yet more acceptable. A fac-simile of this letter, in the Ethiopic Language, may be seen in the Appendix to the Sixteenth Report of the Bible Society. While things were in this state, an acquisition was made by the same Society, of the utmost importance, and most providentially seasonable. It was no less than a version of the ENTIRE SCRIPTURES into the AMHARIC Dialect, just completed at Cairo, by Abu Rumi, a native of Abyssinia, under the superintendence of M. Asselin, French Consul in that city. For various particulars relating to this work and its history, which it is not necessary here to detail, the reader is referred to the very interesting recent publication of the Rev. W. Jowett<sup>2</sup>, entitled 'Christian Researches in the Mediterranean' (p. 197, &c.) Suffice it to say, that so far as it has been examined by Professor Lee of Cambridge, and so far as my

(2) This gentleman negotiated in person the purchase of the MS. It is at present deposited in the House of the British and Foreign Bible Society.

own attempts have enabled me to judge of it, it seems to agree with the grammatical rules of Ludolf to a surprising degree of accuracy, and to be, in general, a very faithful representation of the original text. A specimen of it is given below, in the Appendix.

So great a treasure being thus acquired, it was resolved that it should not be unemployed.—The Four Gospels were considered the best specimens of the work that could be printed, to try its reception and its adaptation for general use. The types which had been formed by Ludolf himself were procured from Germany, and various characters were altered, under the direction of Professor Lee, to a nearer imitation of Ethiopic calligraphy. The impression is at the present moment actually in progress.

We are now brought more immediately to the subject of these pages. It was judged on all accounts expedient to publish at the same time with the Amharic work just mentioned, the same portion of the Scriptures in the ancient Ethiopic. The text then of the New Testament being, as it has been already observed, extremely faulty, the first object was to search for some other more correct. The only MS. of importance, or at least, easily accessible, in England, was one of the Gospel of St. John, brought from India by the late Dr. Claudio Buchanan, and deposited in the Public Library of the University of Cambridge. This was collated: it was found to differ from the printed copy in almost every verse; and its readings were far more conformable to the rules of orthography and syntax, and to the idiom of the language, than those of the edition in question. To obtain the same advantage for the other Gospels, it seemed necessary to extend the research; and the stores of the Royal Library at Paris presented an obvious point of examination. With this object in view, I proceeded to Paris in the spring of the present year (1822), and met with every facility and accommodation that I could desire in the prosecution of it.

Of the Ethiopic MSS. existing in this Library, Ludolf has given some account in the Commentary on his Ethiopic History, and in his other works; and the same which he mentions remain there to this day. But he adds, that there existed a valuable collection in the library of the Chancellor Seguier (afterwards bequeathed to the Monastery of St. Germain des Près), of which also he drew up a catalogue: but these he

was not allowed to consult, nor was he even permitted to retain a copy of the list which he had himself compiled. At present, this collection has been transferred to the Royal Library, and I was permitted, under more liberal auspices, not only to inspect the catalogue, but to enter upon the most free examination of the MSS. themselves. And I cannot but take this opportunity of recording the kindness that I uniformly experienced from M. Langlès, Conservator of the Oriental MSS. in this establishment, and the facilities which he afforded me in the course of my operations; such facilities, indeed, as I should not have presumed to solicit, had they not been voluntarily offered. For my introduction to this Gentleman I was indebted to M. Kieffer, Professor of the Turkish language in the *Collège de France*, whose services in the encouragement of every literary and of every benevolent enterprize, both by personal exertions and by his influence upon others, are well known and duly appreciated by numerous friends both in France and in England.

But to return to the Royal Library.—The following is a complete list, so far as I have been able to discover, of all the Ethiopic MSS. existing in this magnificent repository.<sup>1</sup>

I. *Entered in the printed CATALOGUE of the ROYAL LIBRARY.*

i. Gospels of St. Matthew and of St. Mark (Ludolf. Comm. in Hist. Æthiop. p. 299.)

ii. "Tractatus de Divinitate," &c.

iii. "The Book of the Mysteries of Heaven and Earth," copied by Wansleb.

iv. An original MS. of the above work, which was once supposed to contain the book called The Prophecy of Enoch. (Ludolf. Comm. in Hist. Ethiop. p. 347.)

(1) Walton says, that a copy of the entire Old Testament, in Ethiopic, existed in France in his time, and he was promised the use of it; but it was unfortunately lost or concealed at the time when he wanted it, so that he never had any benefit from the offer. Whether it has been since recovered, or brought to light again, I know not. His words are, "Habuit doctissimus Gaulminus in Gallia universum Vet. Testamentum Æthiopicum, quod ope D. Bigo, viri undequaque doctissimi, consecutus essem, nisi quod exemplar ipsum Serenissimæ Reginæ Suecorum commodatum et in ipsius Bibliotheca repositum, fortuito an fraude alicujus nescio amissum, haberri non poterat." Prolegom. in Bibl. Polygl. Londin. Cap. XV. Sect. 10. n. 1.

- v. Letter of Adam Segued, King of Abyssinia.
  - vi. A MS. copy of the “Institutiones Linguæ Chaldææ s. Ethiopicæ” of Marianus Victorius.
  - vii. The Vocabulary of Gregory the Abyssinian (see Ludolf, Pref. in Lex. Amhar.), Ethiopic (or rather, Amharic) and Italian.
- II. *Referred to by LUDOLF (Comm. p. 299) and entered in the CATALOGUE of MSS. transferred from the LIBRARY of St. Germain des Près, to the ROYAL LIBRARY.*

- 18. The Four Gospels.
- 19. Id.
- 103. The Gospels of St. Matthew, St. Mark, and St. Luke; with Hymns, Lives of Saints, &c. (The leaves have been transposed in binding.)
- 212. The Epistles of St. Paul.
- 509. Id.
- 245. The General Epistles.
- 658. Id. . . . . with a Liturgy, &c.
- 659. Id. . . . . with the Commencement of the Epistle to the Hebrews.

[The above contain the whole of the New Testament, with the exception of the Apocalypse.]

- 512. The Book of Genesis.
- 230. Parts of the Books of Job and Daniel.
- 237, 238, 270, 517, 518, 519, 671, contain each the Psalter; with the Song of Solomon, and usual Hymns appended.
- 510. The Song of Solomon, with a Liturgical Service.

The above are all that contain portions of Scripture. The following are also Ethiopic, and consist of Lives of Saints and Patriarchs, Accounts of Miracles, Forms of Devotion, and other similar pieces; viz. Nos. 213, 216, 258, 344, 345, 346, 347, 511, 511 bis, 521, 522, 523, 524, 525, 657, 660, 661, 662, 663, 664, 665, 666, 667.

Before we proceed to any more particular remarks, it may be as well to exhibit an account of the Collections in the Vatican, and in the Library of the British and Foreign Bible Society.

Of the Ethiopic MSS. in the Vatican, Ludolf gives a list (Comm. in Hist. *Aethiop.* p. 299), stating his belief that all those which had existed in the Abyssinian Convent at Rome, had been since deposited in this collection. He enumerates the following copies of the Scripture, or parts of it.

- |   |  |
|---|--|
| 1. The Pentateuch.                            | 9. The New Testament.  |
| 2. Joshua.                                    | 10. The Four Gospels.  |
| 3. Judges.                                    | 11. The Epistles of St. Paul and<br>St. Peter.   |
| 4. Ruth.                                      | 12. The Epistles of St. Peter, two<br>of St. John, that of St. Jude, and<br>that of St. Paul to the Hebrews. |
| 5. I & II Samuel.                             | 13. The Apocalypse, with the<br>Office of the Virgin.  |
| 6. I & II Kings.                              |  |
| 7. Isaiah.                                    |  |
| 8. Psalter, with the usual Hymns<br>appended. |  |

At the end of a copy of the work just cited (the “Commentarius in Hist. *Aeth.*”) in the Royal Library, a MS. note is added in Ludolf’s own hand-writing, under the title of “*Miscellanea varia pro futura fortassis editione;*” which note is as follows:—

“ *De libris Aethiopicis in hospitio Habessinorum Romæ repertis  
sequentia ad me scripsit Heinricus Wilhelmus Ludolfus.* ”

“ FOLIO.

“ 1. Octateuchus: nim. Quinque libri Mosis, libri Josuæ, Judicium  
et Ruth. In fine extat: ‘ Orate pro iis qui mihi laborarunt in hoc  
libro, et pro me Isaaco<sup>1</sup> qui eum vobis Hierosolymis degentibus  
dedi.’ *Hunc tomum descripsi*, p. 298.

“ 2. Quatuor libri Regum. Bene est compactus in corio rubro, et  
Rex Amda-Tzion, cuius nomen regni Gebra-Meskel<sup>2</sup>, eum Hiero-  
solymas misisse dicitur.

“ 3. የኢትዮጵያ: Cui præmissa est Epistola Regis ንርሳ:የወቅዎ: ”  
“ Diversi quaterniones incompacti.

(1) “ Iste Isaacus rex esse videtur qui hunc tomum Hierosolymam misit, ut Gregorius mihi indicavit. (p. 298. § 6.)”

(2) “ Is quoque ibidem nominatur.”

**" QUARTO.**

“ 1. Esaias. Post finem cap. LXVI. incipit alius liber vocatus ΘΕΟΥ  
ΤΑΧΩΡΗΝ: et postea quædam Esdræ.<sup>1</sup>

## “ 2. Undecim Prophetæ minores—Deest Hoseas.

“3. Tenuis liber qui videtur Liturgia, incipit enim: ‘Oratio quando sacerdos induit vestimenta sacerdotalia.’

“4, 5. Duo volumina. Unum in charta pergamenta, et alterum in charta communi; quod hic Romæ tempore Urbani VIII. transcriptum dicitur; ‘Organon Dinghil’ mihi videntur; posterius enim ita concludit:

ተፈለም፡ በዝር፡ እርምጃ፡

**“ 6, 7. Duo libri Precum.**

“ Diversæ schedæ multos characteres Amharicos continent.

**“ Psalterium in majori octavo.**

“ In 12mo. Duo libri Precum, maximam partem ad B. Virginem directarum.

“ Alii tres libri in 12mo. ejusdem argumenti.

“ In Bibliotheca Florentina tria MS<sup>ta</sup>. Æthiopica inveniuntur.

**“2. In folio minori, Epistolæ Paulinæ.**

"3. In 12mo. liber satis crassus, eleganti charactere exaratus: in frontispicio libri aliquis scripserat, 'Preghiere incantatorie degli Abessini.'"

(1) The MS. from which Dr. Laurence published his "Ascensio Isaiæ Vatis," seems to have had exactly the same contents, and the "quædam Esdræ" here mentioned, proved to be the fourth Book attributed to that Prophet in the Vulgate, or the first, according to the Ethiopic Version.

*In the LIBRARY of the BRITISH and FOREIGN BIBLE SOCIETY, the following ETHIOPIC and other ABYSSINIAN MSS. are deposited.*

- i. The Pentateuch and three following Books (the Octateuch).
- ii. The Psalter, with the Song of Solomon, &c.
- iii. Parts of the Gospel of St. Matthew and St. Luke. (St. Luke is now complete, the parts deficient having been supplied by a copy taken from the Parisian MS. No. 18.)
- iv. Gospels of St. Matthew and St. Mark.
- v. Gospel of St. John.
- vi. Gospel of St. John.
- vii. Gospel of St. John.
- viii. The Apocalypse.
- ix. Scripture Songs or Hymns, usually appended to the Psalter.
- x. A Fragment, in Amharic.
- xi. Devotional Pieces, called "The Hymns of Jared."
- xii. THE ENTIRE SCRIPTURES, IN AMHARIC.
- xiii. The Gospels of St. Mark and St. John in TIGRÉ, in English characters.
- xiv. The Gospel of St. Mark in Amharic, English character.

The Thirteenth Article comprehends two MSS. written by the late Mr. Pearce, who translated the two Gospels there mentioned into the Tigré dialect, with which he was familiar. To those acquainted with "Salt's Travels in Abyssinia," the name of Mr. Pearce will be well known. He had resided some years in a part of the country where the Tigré was spoken, and, as a spoken language, understood it well; though entirely unacquainted with the written character. He has, therefore, expressed the sounds with which he was familiar in an English handwriting and orthography, and to the Ethiopic Scholar the effect is not a little amusing. Instances frequently occur of as great deviations from the correct form, as would be exhibited if we should represent the French words '*Il faut que*,' by the combination '*Elfoker*.' On examining, however, and representing in their proper characters, some portions of this work, the resemblance between the Tigré and the ancient Ethiopic

becomes most striking, and much nearer than could have been at all expected. A specimen is given below, in the Appendix, and for another of the same description we must again refer to Mr. Jowett's valuable work (Christ. Res. p. 206). Mr. Pearce is unhappily now no more. He died in Egypt, while preparing for his return to England.

No. xiv. contains the Gospel of St. Mark, written out in the same manner, and by the same translator as the foregoing, in the Amharic dialect. With the specimen of Tigré below, will be found two versions of the same passage, in Amharic, one from this translation by Mr. Pearce, the other from that of Abu Rumi.

I forbear to offer any remarks upon the grammatical structure of these dialects, as such observations would be necessarily concise and imperfect at present, and would afford little more assistance than may be obtained from the works of Ludolf.

In returning from this digression and concluding the Catalogue of MSS., it is proper to observe, that the greater part of those in the Bible Society's Library were lately purchased at Paris, from a private source. They were the property of an able Orientalist, M. Marcel, formerly Director of the Royal Printing Office.

In the Royal Library, my attention was, of course, principally directed to those MSS. which contained the Gospels or parts of them. It is not the place here to enter into any extended investigation or collation of their contents; which would be indeed only to anticipate what may be much more easily and effectually accomplished, when the projected edition shall have been completed. The only object proposed is, to make a few remarks on the general state of the texts which these volumes respectively exhibit, more especially as far as regards the identity or difference of the versions which they represent, and to give some of the notices occurring in them which indicate their dates, the possessors through whose hands they have passed, or the purposes to which they have been severally applied.

Ludolf states his opinion (Comm. p. 297) that there were two different Ethiopic Versions of the New Testament, and that copies taken from such differing versions still exist. He observes, that instead of የዕቃ፡ “maritus ejus,” in St. Matthew i. 18, according to the printed text, we

find in MS. No. 1. of the Royal Library ሂዕሮ: “sponsus ejus;” and in one of the MSS. of St. Germain’s ቅዱ: is erased, and ሂዕሮ: substituted for it; being, as is probable, a more modern reading. Again, that the words of Christ on the cross, “Eloi, Eloi, lama sabachthani?” are differently written in two of these same MSS. of St. Germain’s; one of which represents the same reading of them as is found also in the MS. No. 1. Such discrepancies as these, however, appear by no means sufficiently marked to give just foundation for the opinion of two different versions. Ludolf observed others also (Commen. p. 299), and many certainly exist; but whether they are sufficient to lead us to this conclusion appears to me yet questionable.

The MS. of St. Germain’s, No. 18, seems to present the best readings; and from other circumstances hereafter to be mentioned, appears to be an authentic copy of the received text. From this copy, No. 19, which is also ancient and bears marks of authenticity, differs, especially in passages which present any little difficulty, and are not merely historical. No. 103 is more modern, and agrees rather with the latter copy than the former. The MS. of the Bible Society, No. iv, though written in an extremely ill-formed character, and bearing no favourable marks as to its origin, exhibits a very good text, and agrees very generally with MS. St. Germain, No. 19. The same Society’s MS. No. iii, though a much fairer copy, written in a bold hand, in columns, folio, like those of St. Germain’s, is not equal in accuracy: the discrepancies, however, which it presents from MS. St. Germain, No. 18, are not of great importance. The state of the text in MS. No. 1. of the Royal Library, seems to have tended most to decide Ludolf’s opinion respecting the existence of two versions. He says (Comm. p. 299): “Evangelia Matthæi et Marci in Bibliothecâ Regis Galliæ extantia plurimum differunt ab impressis, ut vix versus unus cum altero conveniat; nam paraphrasis magis est quam versio.” And an observation to the same effect is found also in the Catalogue of MSS. prefixed to his Ethiopic Lexicon. It does not, however, differ more, so far as the sense which its readings exhibit is concerned, than No. 19. St. Germain from No. 18. What gives it the appearance of a loose and paraphrastic translation is, that it contains so many repetitions, continually representing the same phrase by two

different expressions immediately succeeding each other: and when these are not connected together by the requisite intermediate particles, of course a great confusion is introduced. I collated part of the Gospel of St. Matthew in this MS. with the Bible Society's MSS. No. iii. and No. iv.; and the observation of a very curious circumstance was the result. The texts of these two latter MSS. vary; and I found that in almost every instance where they give different readings of a phrase, both those readings are inserted in the MS. of the Royal Library, even when they only have different forms of the same verb.

Whether, then, these two copies represent two different versions, and the MS. of the Royal Library be compounded of both, may be a question: for it can scarcely be supposed that the Copyist had these two identical MSS. under his eye, and has thus recorded what are simply the variations of two particular copies. At the same time, such discrepancies are found to exist between any two of the MSS. compared together, and between those again and all the rest, that it will be extremely difficult to assign which version (supposing there to be more than one) any particular copy is designed to represent. For instance, No. iv and No. 18 agree so nearly together, that they must certainly be considered as having the same text; and according to what we have been just observing, No. iii is supposed to exhibit a different one; but when this same No. iii. came to be more accurately compared with No. 18 in a different Gospel (that of St. Luke, not contained in No. iv.), its differences were found to be not at all material; and, though numerous, perhaps not more so than those cases in which No. i, instead of combining the two supposed versions, gives readings different from either.

But the question of the existence of two versions did not seem to me precisely the point of greatest importance in the objects to which the Bible Society are directing their views. My aim, in acting for them, was to obtain a text, which, while derived from genuine Ethiopic MSS., and therefore likely to prove acceptable to the people for whose use it was destined, should, at the same time, approach as nearly as possible to conformity with the sacred original. To the point in question, considered as an inquiry of criticism, I paid no peculiar attention; and the researches that I made, were solely in pursuit of my own immediate object. The above

remarks, then, arise only from such collations as the course of that pursuit led me to undertake. To investigate the subject fully would require a more minute examination. Should the existence of two different versions be satisfactorily disproved, the supposition of two different standard editions, or “recensiones,” to use Griesbach’s term, might then be resorted to; and the difficulty of classifying MSS., and discovering to which of such “recensiones” they are to be referred, cannot be more strongly exemplified than in the uncertainty which even the labours of the great Critic, just mentioned, have left upon this very point with respect to the Greek text of the New Testament.<sup>1</sup>

Without professing, then, to have entered with the requisite diligence upon a subject which demands so much sound judgment and patient perseverance, I shall merely attempt to confirm or illustrate what few remarks I have already offered, by some examples.

The difference between No. 18 and No. 19, I have found more fully exemplified in the introduction to the Gospel of St. Luke, than in any other passage.

St. Luke i. 1—4. in No. 18.

Ἄποστος· οὐκέτι· ἀλλα· ἀνθρώποις· φρεσκά· οὐδὲ τοῦτο· γηράτης· οὐδὲ  
μέντης· οὐδὲ στόματος· οὐδὲ πόδων· παρεγένετο· ἀλλα· φρεσκάς· τοῦτο· φρέσκα  
ἄνθρωπος· οὐδὲ τοῦτο· λαβάς· ἀτάσθατος· ἀφορτάτος· οὐδὲ τοῦτο· λαβάς·  
οὐδὲ· οὐδὲ τοῦτο· λαβάς· οὐδὲ τοῦτο· λαβάς· οὐδὲ τοῦτο· λαβάς· οὐδὲ τοῦτο·  
τοῦτο· τοῦτο· οὐδὲ τοῦτο· λαβάς· οὐδὲ τοῦτο· λαβάς· οὐδὲ τοῦτο· λαβάς· οὐδὲ τοῦτο·

(1) He concludes his enumeration of the different classes of MSS. and versions in these words: (Proleg. § iii. p. 86. ed. 1796.)

“Præter codices unam ex illis recensionibus vetustis exhibentes, extant nonnulli quorum textus e duarum triumve recensionum lectionibus conflatus est; e quo genere sunt fragmenta codicum PQT, mox cum Alexandrinis, mox cum occidentalibus consonantium. Ad hanc classem possent etiam referri forsitan quos supra vel Alexandrinis, vel occidentalibus a parte potiori accensuimus, codices 1. 13, &c. cum versionibus Æthiopica, Armenica, Sahidica, Syra Hierosolymitana et Philoxenianaæ margine. In his omnibus Alexandrinæ lectiones admistæ sunt occidentalibus et vicissim. Sunt vero etiam codices nonnulli in quibus Constantinopolitanæ quidem lectiones, si universam textus conformatiōnem spectes, regnant, adspersis tamen pluribus paucioribusve lectionibus sive Alexandrinis sive occidentalibus, quo pertinent codices e gregariorum numero eximendi, non eadem omnes auctoritate pollentes: K. M. 10, 11, &c.”

The same passage in No. 19.

እኔም፡ በዘመኑ፡ እለ፡ እንተ፡ ደዎቻ፡ ወደጋብሩ፡ ይንገድ፡ ወይበረሱ፡  
ወደሙራ፡ በእንተ፡ ጉብር፡ ከአምኑ፡ በለሰሉ፡ በእንተ፡ ጉብር፡ ከንቀፅ፡  
መዋናሁ፡ በዝመኑ፡ እያደሆኑ፡ ወመሀራኑ፡ እለ፡ የደምኑ፡ ወጥኑ፡ እምቀ  
ድግም፡ ስሳሪቶ፡ ደርሻ፡ ቤት፡ ከነፃ፡ ወደተለፈናው፡ በቅለ፡ ደተማኑ፡ ለ  
ተኝ፡ ወፈቀድኑ፡ እኩ፡ እተልዕቅ፡ ባህበ፡ እምጥኑ፡ እኔም፡ ጉብር፡ እ  
ኩ፡ እንዘ፡ እተለ፡ በበ፡ መተልዕቅ፡ ወፈጠረዋ፡ በጥረዋና፡ ቤቱ፡ እናክ  
ፍ፡ ለበ፡ እየዘዘ፡ ተወፈል፡ ለእንዘ፡ ቤቱ፡ ተእምር፡ ተዋዋ፡ በእንተ፡  
የት፡ ደረሰ፡ ጉብር፡ ተሞህርታ፡ ከሙህር፡ ከእምኑ፡

In the latter reading of the passage, there is much of that repetition which has been described as existing in No. i.

The same passage, from the printed text in Walton's Polyglott.

እኔም፡ በዘመኑ፡ እለ፡ ወጥኑ፡ ደንገድ፡ ወደሙራ፡ በእንተ፡ ጉብር፡ ከ  
አምኑ፡ በለሰሉ፡ =፡ በዝመኑ፡ እለ፡ የደምኑ፡ ስሳሪቶ፡ ወተልፈ  
ናው፡ በቅለ፡ =፡ ወደተማኑ፡ ለተኝ፡ እተልዕቅ፡ እምጥኑ፡ ወጥዋዋ፡ ቤት፡  
በበ፡ መተልዕቅ፡ እናክፍ፡ ለበ፡ ሰዘዘ፡ ተወፈል፡ =፡ ቤቱ፡ ተእምር፡  
ጥዋዋ፡ በእንተ፡ ቤት፡ ደረሰ፡ ጉብር፡ ተሞህርታ፡ ከሙህር፡ =፡

I proposed next to compare a passage from No. 18, with the same as represented in No. iv.; but, on examination, I found that there was absolutely not the smallest discrepancy, except in the orthography of one or two words. This circumstance sufficiently proves the similarity between the texts of these two MSS., and the specimen is therefore omitted.—The next is a passage from No. iv, compared with the same from No. 19.

Matt. v. 13, 14, 15, in No. iv.

እንተሙ፡ ወእቱ፡ ይዎ፡ ለማድር፡ ወእምስ፡ ይዎ፡ ለእም፡ በምንጻ፡  
እንዱ፡ ደቀባጣው፡ እሉበብ፡ ከደበቀስ፡ እንዱ፡ ከእንበለ፡ ከደንደቁው፡  
እፈል፡ ወደበደረ፡ ማብኬ፡ እንተሙ፡ ወእቱ፡ በርሃኑ፡ ለሚለው፡ እተ  
ከል፡ ህንጻ፡ ተንበለ፡ እንተ፡ ተንጻለተ፡ መለሰልተ፡ ደብር፡ ወሳሪቶ  
ወ፡ ማንቃተ፡ ቤቱ፡ ደካድንዋ፡ ተከተ፡ ቤዳር፡ እለ፡ ቤቱ፡ የንበርዋ፡  
ዶብ፡ ተቀዋዋ፡ ወተበርሃ፡ ለዚሁ፡ ከዚሁ፡ ተተማ፡ ቤተ፡

The same passage from No. 19.

ἀζτισθν: φάκ: δφ: λψρ: φλάσθ: δφ: ληφ: οφοζ  
 τε: εφηψφ: λλων: ζζη: λη: εηφι: ήζηολ: ήρηρ: φ:  
 φ: λδλ: φεηρεψφ: ηηλ: ηζηευθ: :: αζτισθν: φάκ:  
 ηεγη: ληλψφ: φλάθηλ: Τηηφ: Σηλ: Τζηηλ: ζζη: Τηζ  
 δη: ηηλψλτ: εηηε: Τζηηλ: φλρζηφ: ηηηε: ηηηε:  
 ηη: εηηηεφ: φηηηλ: ηηη: εηηεζφ: Τηηη: ηηηε: ήζηολ: η  
 ηη: εηηηεφ: εηη: Τηηηηφ: φηηηεη: ληηηλ: ηηηλ: ζλ: Φη  
 Τ: ηηη::

We still see something of the same character as in the former extract from this MS.; but, in the present passage, there are some good readings; better, indeed, than those corresponding to them in No. iv.

The MS. No. I. comes next under notice; and some instances will be given of the combinations which it exhibits of the readings of No. iii. and No. iv. I have preserved only two or three such passages, and those are taken all from the same chapter, but a great number might easily have been collected.

Matt. xii. 5. *καὶ ἀναιτίοι εἰσι.*

No. iii. . . . Φλεηφζηηη: Ζηη:

No. iv. . . . Φλληηη: ζηηλη:

No. i. . . . Φλεηφζηηη: Ζηη: Φλληηη: ζηηλη:

Polyglott Text. Φλεηφζηηη: Ζηη:

Matt. xii. 7. *οὐκ ἀν κατεδικάσατε τοὺς ἀναιτίους.*

No. iii. . . . ζηη: Αηηζζηηηηφηη: Λζερζ:

No. iv. . . . ζηη: Αηφλληηηηφηη: Λζλ: εηηηη:

No. i. . . . ζηη: Αηηζζηηηηφηη: Λζερζ: Φληηη: Αηφηη:  
 Ληηηηφηη: Λζλ: εηηηη:

Polyglott Text. ζηη: Αηηζζηηηηφηη: Λζερζ:

(1) Leg. *φ*: It is curious that the same mistake should appear also in the Polyglott Text.

Matt. xii. 30. ὁ μὴ ἀν μετ' ἐμῶν.

No. iii. . . . ΗΔΥΣ:ΦΩΛΑΡ:

No. iv. . . . ΗΔΩΛΩΝΦΩΛΩΡΩ

No. I. . . . ΗΔΑΛΗ:ΦΗΔΗΣ:ΦΩΗΛΡ:

## Polyglott Text. ΗΔΥΣ:ΦΩΛΑΡ:

Ibid. ὁ μὴ συνάγων.

No. iii. . . . **ՀԱՐՈՒԹՅՈՒՆ**:

No. iv. . . . ዘመንና:

No. 1. . . ΦΗΨ: ἀρντζοῦ: ΦΗΔ.ΡΤΖΟՒ:

Polyglott Text. ΦΗΔΡΤΩΝ:

A longer extract will shew more clearly the state of the text.

Matt. xii. 17—22.

No. iii.

ԴԱՄ : ԵՒՃԱԳԹՈՒՄ : ԱՃԱՋԱՐԻ : ՀԱՅ : ՀՅԱ : ՀՍ-  
ՓԱՃՐ : ԽՅԱՃՈՒ : ԳՐՔԸՐ : ԽՎԳՄՃՇ : ՀԳ.ԺՐ : ՀՅՈՒ : ՄՅ-  
ՂԸԼԱՄ : ՓՈՒՅՅ : ԼԽԻՒՈ : ԵՅԿ : Հ.ՔՔՊՄՑ : ՓՀԱՔՎԸՀ : ՓՀԱՐ  
ԽՔԺՊՄԾ : ՈՄԴԱՀՈՒ : ՓԱ : ՈՀԾ : ՓԳՓՄ : Հ.ՔԺՈՒ : ՈՒ-Ծ  
ԽՔՅՃՐ : Հ.ՔՄԳՆ : ՀՈՒ : ԵԴՈՒ : Գ.ԴՒ : ԼՄՎՀ : ՓՈՒՄ  
Հ.ՀՄ : Հ.ԽԻՈ : ԵՒՃԱՄԽ : ՈՀԳՄԻՒ : ՀՊԳԽՀ : Ա.Ք : ՀԼ : Հ.ՀՅՃՇ :  
ԾՈՒՃՅ : ՓՀԱԽՊՄԾ : ՀՈՒ : ՀՄՄ-ՄՊՅ : ԵՒՃ[ՀՀ : Փ] ԵՀՃԱԲ :

No. iv.

ԴԱՅ : ՔՈՃԻ : ԽԴԱՍԼ : ՈՃԱՔՔԻ : ՅՈՔ : ԽՔՈ :: ԿՄ : ՓԱՔ-Ք :  
ԽՆՔՔԻ : ԽՃՃՔ : ԽՎՊՉԴ : ՅՔՐ : ՓՃՎՔՊ : ՄԵՃՃԻՐ : Ա  
ԾԼՍ : ՓՃՊՍՀԸ : ԳԴԻ : ԱՃԽԿՈ : ԿՃԻ : Ա.ՔՊԿ : ՓՃՔԵԸ  
Կ : ՓՃՔԻՊԸ : ՄԵԿՎ : ՈՃԴ : ՓՃ :: ՈՃԾ : ՓԳՓՄ : ՀՃՎՈԾ :  
ՓՎ-Ծ : ԽՔՄՔԻ : ՀՃՊԳՆ : ՆՃԻ : ՌՈ : ՔԴ-ՈՆ : ԳԴԻ : ՄԵԳ  
ՃՒ : ՓՃԽԿՈ : ՔԴՎՊՈՂ : ՈՃՄ : :: ՓՃՊՄ : ՀՊՎՃՆ : ՅՆՄ : Խ  
ԵԿՅ : ԾՎՀ : ՓՃՄ-Մ : ՓՃՎԻ : ՓՎՎՃ : ԾՎԾ : ՓՃՄ-ԳՎ : ՈՒ  
ԿԳՎ : ՅՆՈՎ : ՓՎՃՐՎ : ::

No. I.

ՀՄՊ: ՔՌԱԺ: ՓԵՒՃԱԳԹ: ԽԻՌՈՒԼ: ՈՀՆԵՔԻՆ: ՀՈ.Ջ: ՀՅԻ: ՔՌԱ: ՀՄ: ՔՎ: ՓԱՃ.Բ: ՓԱՃԾԲ: ԽՆՀԵՐԻ: ԽՃԱՓԸ: ԽՈ.ԲՄ: ՍՊԱՀԻ: ՀԿ.ԲՐ: ՀԱՅԵԳԹ: ՓԱԿՈԸ: ՄՆՅԱԺԻՐ: ԼԾԼՄ: ՓԵՊԱՅ ՀՄՊ: Գ.ԴԻ: ԱՃԻԿՈ: ՓՈՒՅՅ: ԱՃԻԿՈ: ՔՅՈՒ: ՀՅԻ: Հ.ՔԸՊԹ: ՓԱ.ՔՅՈՒ: ՓԱ.ՔԸՊԸ: ՓԱՃՈ: ԽԵՒՊԹ: ՄԿՎ: ՈՃԴ: ՈՈ ՄՆՅԱԺՈՒ: ՓԱ: ՈԾԸ: ՓԴՓԴ: հՃԻՈԸ: ՓԵՄԵՒ: ՓԵՄԵՒ: Փ ԵԿԲ.Բ: հՃՄԵԿ: ՀՈՒ: ԻՈ: ՔԴ-ՈՒ: Գ.ԴԻ: ՄՊՃԻ: ՓՈՒ: Մ: ԽՃԱՄ: ԱՃԻԿՈ: ՔԴՎՈՒ: ՓՃՊՄԻ: ՓՃՊՄԻ: ՀՃԱՄԻ: ՀՃԱՄԻ: ԱԼ: ՀՃՅՅԻ: ՄՎՃ-Յ: ՓՈՎՊՎՅ: ՓՈՎՊՎՅ: ՓՃ.ՎՈՒ: ՓՃ.ՎՈՒ: ՓՃ.ՎՈՒ: ՀՃ.ՎՈՒ: ՓՃ.ՎՈՒ: ՓՃ.ՎՈՒ:

The same passage according to the printed text of the Polyglott.

If however the text of No. i, thus compounded of those exhibited in No. iii and No. iv, be a combination of two different versions, No. iii must represent one of these; and No. iv, as also No. 18, with which it so generally agrees, the other. But on collating No. iii with No. 18, which I had occasion to do through part of St. Luke's Gospel, I found no such marked difference between them as tended to confirm this opinion. The discrepancies were of little importance, and apparently not such as could be accounted for on this supposition: for instance, in Luke ii. 13—28, there are nine variations, but four of them are orthographical; the rest consist in an addition of a word or so; and the most important is, the omission in No. 18 (generally the best text) of

the words in verse 23, "as it is written in the Law of the Lord." The two MSS. vary more in chapter viii. ver. 16, than in any other passage; or at least there are not more than one or two verses where I have observed so much difference. It is, therefore, presented as a specimen of the nature of the variations.

St. Luke viii. 16.

No. iii.

ወልደ፡ዚሮቻ፡ማኅጥ፡ወያዣ፡ንዋዕ፡ወያዣ፡ተስተ፡ኋይ-  
ጥ፡ዘኅጂለ፡ይሁ፡ተቀዋሚ፡ንሙ፡የርአዊ፡በርሃድ፡እሉ፡የዝኑዎ፡፡

No. 18.

ወልደ፡ዚሮቻ፡ማኅጥ፡ንሙ፡የያዣ፡ተስተ፡ኋይ-ር፡፡ ወኅ-  
ሙ፡እኔ፡ተስተ፡ኋይ-ጥ፡ዘኅጂለ፡ንሙ፡የዝኑዎ፡የርአዊ፡ይሁ፡ተቀዋሚ፡  
ወተበሩ፡እሉ፡የዝኑዎ፡፡

But it is time to leave a subject upon which it was merely proposed to throw out some hints for the consideration of the Ethiopic Scholar. On the whole, I entertain hopes that, by the aid of the MS. No. 18, a part of which I have copied, together with those which the Bible Society itself possesses, the projected edition of the Gospels may exhibit a tolerably accurate and faithful text.

I proceed to insert, as above proposed, some notices, extracted from two of the MSS., respecting their dates, and similar particulars, as also some extraneous pieces, appended or prefixed to them, which seem not entirely without interest.

In the first leaf of No. 18, which is a fine folio MS., written on parchment, we find the following inscription :

እነተተ<sup>1</sup>፡እብ፡ወወልድ፡ወመናፈሰ፡ወያስ፡ወሁ-ብኩ፡እኔ፡ስያድ፡  
ስርአዊ፡ንታዥ፡ወልድ፡እዋድ፡አየዛ፡ንታዥ፡፡ [በ]ከሙ፡መንገዥ-ጥ፡  
ወሰንጠቅም፡ዘኅጂ፡ወያስ፡የያዣ፡ተስተ፡አዋድ፡ዘኅጂ፡፡

(1) There is some appearance of a small portion of the leaf having been lost at the commencement of the piece. Perhaps it was written **በእነተተ** as I have found it elsewhere.

Any letters which were not quite distinct in the MS. and which I had doubts are inclosed in brackets.

Φήφησο<sup>2</sup> :: እን፡ እስ[?]ድ፡ በ-ብረት፡ መጀመር፡ ንበ፡ ተኩል፡ ወነ  
ቴቁ፡ መለያ፡ ውጤ፡ ወደቅሰ፡ ፍስከለ፡ እሙ፡ ገጽአጥ፡ ዓይነል፡ ዘኩን  
ለ፡ ርዕስ፡ እን፡ እኩር፡ ስልጣኝ፡ ከም፡ ያደማኝ፡ እሙ፡ የቀው-  
ቀው፡ ያደኝ፡ እሙ፡ የደለው፡ መጀመር፡ ለነፃኝ :: እሙ፡ የለበስ፡ ተሳይ-  
ሳይ፡ ለዘተአዋጅ፡ ወልሆኑም-ሂ፡ ከሆኑት፡ ወደየቀፍኑት :: እሉ፡ ተኩ  
በስ፡ በመዝሙር፡ ያዋጥ በኩጥ፡ መ፡፡ የኩ፡ የደኑት፡ ከክፈኩ፡ ወ[?]ት-  
ት፡ በኩላ፡ ወለጥ፡ ወስኩለጥ፡ በረከ፡ ማጥ፡ ወመዋዕጥ፡፡ ከም፡ እ  
[ኩ]ሁል፡ እሞስጠ፡ እሞስለጥ፡ ፍራ፡ [እ]ሙኩ፡ ገመኑት፡ ወለአሙ  
ሁ፡ ዘኩድ፡ ወዘተኩሉ፡ ለዘተቁ፡ ወቻል :: ያሁን፡ የቀሙ፡ ወርሃሙ፡ በ  
ቀሙ፡ እበ፡ ወወልድ፡ ወመጀመር፡ የደኑ፡፡ በኩ፡ ማለቀሙ፡ ወበኩለቀሙ፡  
ዘመኩአ፡ ለኩለሙ፡ ማለቀሙ፡ እሙኩ፡ ወልቀኩ::=::

It may be literally translated thus :

“ Praise to the Father and to the Son and to the Holy Ghost. I Saifa Arād, King, Son of Amda Zion, King, by my name of royalty called Constantine, have given this Sacred Gospel to the House of the Apostles, which is on Mount Koskam: worshipping in humility of spirit, in the place wherein the Lord of flesh and spirit was concealed with his Mother, the pure Virgin without stain<sup>3</sup>; adoring His power, that He may save me, when He shall array His judgment, when He shall prepare His throne for His decreeing justice, when He shall clothe in white garments him that has believed on Him. And ye also, Priests and Deacons, who sing praises with the Psalms of David in this sacred place, remember me continually in every prayer and petition in the time of incense and of oblation, that I may be able to escape from the day of

(2) This name is written elsewhere, as in the extract immediately following, Φήቀው፡ Koskam.

(3) Respecting the concealment of Christ and the Virgin Mary at Koskam, it may be observed, that in the Ethiopic calendar, we find the 2d November signalized by the ታጥ፡ ክርስቲ፡ እዋስ፡ ለቀኩ፡ “ The flight of Christ from Mehsa to Koskam : ” and Ludolf observes, that, in this latter place, the Holy Family were reported to have made a long stay during their retirement in Egypt: and a monastery was built on the spot afterwards, in commemoration of it. Probably this in Abyssinia derived its name from thence. It is frequently mentioned by Bruce.

retribution, from the terrible judgment. And if any one take away and forcibly carry off this Gospel, let him be removed, and let him be accursed before the Father, and the Son, and the Holy Ghost, both in this world and in the world to come, for ever and ever. Amen and Amen."

Next follows in a different hand-writing:

ՈՒՄԱ: ՌԱՐ:: ՓԲ.Ռ: ՔՅԵ.Ք: Ք.ՓՓՀՈՒ: ՈՓԻՓՎՈ: ԽՈՀՅ: [Թ<sup>1</sup>] ՓԻՓՈՒԴ: ՓԾ.ՔՓՀԴ: ՓՄՀՈՒԴ: ՀՓԵՒ: ՀՄԴ: ՄՀՀԴ: [Ա. ՄԱՀ:<sup>2</sup>] ՀՀՀԲՈ: ՄՓԿՈ<sup>3</sup>: ՈՒՂՄՈ: ՀՀԱՀԾՈՓՎԾ: ՀՄՀՀ:

"In the name of the Holy Trinity, We, Sons of Abyssinia, have conjointly written this in Koskam, being 30 presbyters, deacons and monks, in the 69th year of Grace: Macarius being our Superior, in the peace of God. Amen."

As to the date of this document, “the 69th Year of Mercy, or Grace,” it must be observed, that the Ethiopic era of chronological computation, is not very definitely fixed. In the “*Computus Ecclesiae Æthiopicæ*” in Ludolf’s *Commentary on his Ethiopic History*, three different dates are given by the compiler to indicate the year in which it was written. The two first are large numbers, 7107 and 6650, and are computed from the Creation; a third is added, 207, of which Ludolf is unable to give any account. Now this third appears to be on the same system of reckoning as that in question; and the same I have found to be adopted also in every MS. that I examined, wherever any date was assigned. If the number 267 represents the year 1607 of the common Christian era, as Ludolf says it does (*Comm.* p. 385), 69 will then answer to 1409.

(1) The numerals indicating the number of persons, are partly obliterated; one of them, the first, is that which stands for 30.

(2) The word **ନୀତିକ୍ଷଣ**: I do not understand.

(3) **ՀԱՅՐԻ**: seems from the context, in this and other places, to mean "the Head or Superior of the Convent;" perhaps it is a corruption from the Arabic **الرئيس** (See Ludolf Comm. p. 253.)

But according to the date at the end of the printed Ethiopic Testament, the year 200 of the Abyssinians represents 1548 of our era; according to which computation, 69 would answer to A.D. 1417, instead of 1409. This agrees with Bruce's account, who states, in his Abyssinian History (Travels, Vol. II. p. 62), that the commencement of the era dates from 1348; and consequently the year 200 answers to 1548, and 69 to 1417.

Now Saif Arâd, who is stated above to have presented this MS. to the Monastery, reigned, according to Bruce, from 1342 to 1370; and this clause, in which the date occurs, was certainly written after the former, or deed of presentation, and possibly at as long an interval as forty or fifty years; which supposition would make the computations agree.

A few lines follow, difficult to decipher, but apparently denouncing punishment upon any one who should carry away the book; and on the next page the work itself begins. It is introduced by the Epistle of Eusebius to Cyprian, and his Tables of the Harmony of the Gospels. This occupies ten pages, each ornamented with a painted border, of different colours, in the margin. A title-page, which comes next, bears the inscription ኃበ፡ የጤና፡ ዘመኑ፡ እርግዴ፡ ወንደለ፡ which seems to apply rather to the introductory piece that immediately follows, than to the whole volume. It is not very easy to translate these words literally; but from the subject of the piece just mentioned, they appear to signify generally "An Account of the Plan of the Composition (or, of the Harmony) of the Four Gospels." The first word is written ኃበ፡ but as I have not found that any such word exists in the language, and ኃበ፡ seem so exactly to suit the sense of the passage, I have made the alteration.

This page is ornamented with two figures of birds, with the title ገበ፡ ባክር፡ "Sea-Ostrich;" and two of beasts, marked ባላ፡ the meaning of which term is not obvious. Ludolf gives, in his Lexicon, only ባላ፡ which he describes as the name given to a fabulous kind of *birds*.

Passing over some rude figures, which occupy the three next pages, we find, before the commencement of St. Matthew, the same introduction which is prefixed to the New Testament printed at Rome, and which has just been referred to above.

It is written in the same hand-writing as the Gospels themselves,

and in the same form, two columns on each page. We proceed to give a copy of it. It will be seen that there are many variations between the text of this piece as here exhibited, and that of the printed edition; but they are of little consequence. A few of them will be found noted below.

ገኘች፡ ውጤዎች፡ በእኔታ፡ ንብረት፡ ቁለጥ፡ ከእርጭዎች፡ ወንደላቶ፡ እና  
ከ፡ ደተለ፡ ሪያሳቶ፡ የልአቶ፡ ባሕተዋሙ፡ ወስቀ፡ እናበ፡ ወንደለ፡ እና  
ምውቅዋርጥ፡ ወካልአቶ፡ እምጥለሁሙ፡ እናይ፡ ከእውለሁ፡ ወልቀ  
ይ፡ ከ&ጥርስ፡ ወካ&ጥርስ፡ ሪያሳ፡ ከእሱ፡ ወስሰለ፡ የውጭ፡ ወማቴዎ  
ስ፡ =፡

### Variations in the printed Edition.

<sup>1</sup> ḪP-yy:

፳፻፮፭፡ የፌዴራል፡

³Ἐπιθετικόν:

I have attempted to give a translation of this piece, though some passages in it are of dubious import. A few notes are subjoined, referred to by figures, and the doubtful passages are indicated by inverted commas.

"A representation of the plan of the Harmony<sup>1</sup> of the Four Gospels.<sup>2</sup> Now two only of the Apostles wrote Gospels, and two of their followers;<sup>3</sup> one of Paul, and the other of Peter; and he who followed Peter 'made use of the assistance of John and Matthew.'

"They wrote the Gospels then not seeking glory to themselves, but according to what truth required. Now if one Gospel only had been written, it would have sufficed, 'and does suffice'; but those who wrote them composed four: and they did not see each other, and were not in one place when they wrote, and there was no consultation between them: yet they spoke as with one mouth 'the same glorious things, and what they had seen in truth.' And no enemy or unbeliever could have done like this, that there should have been no discrepancy in so great

### Variations in the printed Edition.

፲፭፻፯

۵ مفہوم

## <sup>6</sup> Ηλεύθεροι:

תְּהִימָּר :

<sup>8</sup>ΦΛΑΜΑΡΗ: ΦΛ: ΑΣ:

9 ମାତ୍ର :

a collection of writings. This saves them from all calumny or suspicion of the enemy. And enlightened men esteem them much for what they have written; and its contents are of this kind: That God became man; and concerning the signs and wonders that He did; and how He was crucified, and how He was buried; and concerning His resurrection and ascension; and concerning His coming, that He must be the Judge; and how He gave salvation in mercy; and how He said, ‘I have not brought another dispensation, to oppose the old law; how He alone was the only-begotten and beloved Son. In this way, and concerning these things, it is that so great a collection of writings has been composed. And Luke has shewn us ‘a correct account,’ that we may be instructed in the confirmation of the truth of the word. And John has settled all controversy, saying, He descended from above and from His Father, ‘while he shewed to them the walk of Christ.’ And he has also spoken more at length than the others. And Matthew ‘has instructed in the faith those who were of the Jews.’ And Mark also, when he was in Egypt, his disciples besought him that he would do thus. And Luke again has ‘given the relation afresh,’<sup>4</sup> and carried it up to Adam. And it was not in a corner that they hid their writings, but they spread their report in every land and every sea, to all mankind, as proclaiming it with a trumpet; for it was necessary that this should be read even to this day. And there is no cause of stumbling, not to any man, in what is written; since the might of God, that is all-powerful and far above all, has directed it aright. And if it were not so, how could publicans and fishermen have had such wisdom? And these things are not a dream or vain shadow to those who with humility and faith read them and believe: nor are they profitable to them in their life only, but moreover also in their death. And they are not designed for two men, or ten, or a hundred, but for cities and nations, and peoples,<sup>5</sup> and earth and sea, and for the Greeks,<sup>6</sup> and for the whole world. ‘They have conducted those who believe into the haven of peace and of our Lord Jesus Christ.’

“ What concerns the harmony of the Four Holy Gospels is ended.”

#### NOTES.

<sup>1</sup> ΚΩΔΤ:ΦΛΤ: Ludolf renders ‘Concordantiae.’

<sup>2</sup> ἀνθετά: δέκτη: “while he followed help.” Of this I have been unable to assign any satisfactory explanation. Is it possible that δέκτη: should mean, *status τοῦ δέκτη:*, *munus discipuli*, q. d. *discipulatus*? Or is it to be taken in its usual sense of *help*, ἀνθετά: being understood, as intimating that the Gospels were written by *divine assistance*?

<sup>3</sup> ἀπότλαυσι: is of a form not found in Ludolf under the root ΤΛΩ:: ἀπότλαυσι: would either mean “*in their order*,” or “*after them*;” but the construction of what follows, ἀπότλητος: seems to require that a substantive should be understood in this word, and perhaps some different form for ΤΛΩ: *Sectator*, may be intended.

<sup>4</sup> οὐδεὶς: is rendered, “*afresh* ;” it may also mean, “*in the New Testament*,” for which the adjective θεοφόρος: is used absolutely. (Ludolf. Lex. in voc.)

<sup>5</sup> Φλαμήοι: This should perhaps be written Φλαμήοι: and then the distinction between the two plurals Αἴθνοι: and Φλαμήοι: would be observed; the former meaning “*θνητοί*, *Ethnici, infideles*; the latter, λαοί, *populi*. (Lud. in voc. Φλαμήοι:)

<sup>6</sup> It will be observed, that in the printed copy, after the corrupt word Ἀλλαρί: (*Ἐλλαδος*) *Greece*, is inserted ΦΛΑ: ΑΣ: Whether this be a repetition of the same thing, ΑΣ: being put for ΑΣΚ: which is the usual term for Greece, or some other country or nation be intended, I will not undertake to determine.

The text is here represented as it stands, without emendation, and may be a specimen of the degree of confusion and indistinctness that prevails in some of these Ethiopic documents. The title is rather obscurely expressed, and leaves some doubts as to what is the professed subject of the disquisition. Ludolf considers ψευτή: to mean the Tables of Harmony, and calls this whole piece the Preface to them. It is indeed placed before them in the printed edition, but in this MS. it is quite disjoined from them, and seems rather to be a general introduction to the Gospels. ψευτή: may then mean merely, “the order or plan

adopted," without particular reference to the construction of those tables. In either case, the rendering given above expresses generally the sense.

At the end of St. John we have an account of the number of sections contained in the whole Four Gospels, in the style of a Masoretic note.

ወንድ፡ የተለ፡ ደጂመር፡ ቁለጥጥ፡ ለእርግስቶ፡ ወንደለታ፡ ኔብ፡ 2P፡ ወነ  
መ፡ ታክሞኬ፡ ፍልዋ፡ ቁለጥጥ፡ ለእርግስቶ፡ ወንደለ፡ ዓቀፍ፡ ለዓ  
መ፡ ይህ፡

Ωδρυ: Λέγηλοις: Τελεσθεντα: Φύγα: ΟΗΡ: Αστροφ: Αστρ  
πτ: Σε: Λόγοισθεντα: Φύγα: ::::: βρίζ:::

የጥል፡ ቁለጥር፡ ለወንጀል፡ ደረሰኝ፡ ወሻውርሃጥ፡ እስከ፡ ተፈጻሚች፡  
ለለህ፡ ወልድ፡ ተናገሩ<sup>2</sup>፡፡፡

ԱՀՃՔԹՎ: ՓԼԻՑԹՎ: ԽՈՇ: ԵԳՄԻՑՄ: ՆԴԿՃՈՒՅ: ՈՄՑՂՄՏ: ԲՊՔՒ: ՀՊՑ: ՓԼՅՄՐ: ԽՈՐՈՒ: ՓԻՃՅՒ: ՓԻՇՑԱՐ: ԸՆԲ: ՓՈՅՄՐ: ԱԾԼՄ: ԾԱՊ: ԾՊՅՑ: ԵՇ:

"Now the sum of all the clauses of the Four Gospels is 9700: and that ye may know the number of the clauses of the Four Gospels, we have written it for you.

" By the grace of the Lord, here are ended the Four Gospels. The sections of the Four Gospels are 217.

" All the clauses of the Holy Gospel, even from its beginning to its end, namely, the writing of St.John, are completed.

(1) The word **ΦΛ**: which is rendered above, "*a clause*," is explained by Ludolf, "*Versus seu sectiuncula.*" From the large number here mentioned, it seems almost to mean "*lines*." By reckoning up the numbers given at the end of each Gospel, in the printed edition, we find the total 9207; there is therefore some variation, which, if *lines* are reckoned, is easily accounted for.

(2) ΦΔΡ·: ΤΓΙΩ·: seems to have reference to St. John, who is in other places called ΤΓΙΩ·: ΟΜΩΛΟΥΤ·: “*The Discourser upon the Divinity (of Christ)*,” probably from his Greek appellation ὁ Θεολόγος. What ΦΔΡ· means is not clear: one might conjecture that it were used for “*the Work*,” “*the Production*;” but then it should be ΦΔΡ·: “*The work of John*.” In this way, however, I have rendered it.

"Upon him who caused this to be written, and upon him who wrote it, upon both of them may the Lord have mercy in the Kingdom of Heaven. Amen.—And if there be any thing that I have added or omitted, or inverted, pardon it, and bless me, for ever and ever. Amen."

Next follows a form of imprecation against any one who should dare to carry away, or by any means remove this Book from the possession of its owners, the Fraternity at Koskam. It is of the same sort as that mentioned in the beginning of the MS., but expressed in yet stronger terms. The conclusion of it is as follows:

. . . . ሌጥንት፡ ንፅል፡ ወስኬ፡ የሆና፡ እስቀርቃዋ፡ ታክተ፡ ገዢያው፡  
እመን፡ ከዚያዜ፡ ከንተ፡ ወይለቻ፡ ወዘንቻ፡ ከተጠበደ፡ በ  
ጠውሬ፡ ማመተ፡ ወሰኩታት፡ በሙዋል፡ ተመሳሳይ፡ እረዳብ፡ ወመሰራቻ፡ ተ  
ጥንት፡ ለሰላይ፡ እመን፡ በሙቻገዢ፡ የዋጥ፡ ወልደ፡ የዋጥ፡ ወለፈ፡ እ  
ሰነ፡ የተከማ፡

"Let his portion be with Judas Iscariot in the lowest hell. Amen. He that shall take away this book, wo to him! And this solemn vow was made in the 84th year of mercy, in the days of our Superior<sup>1</sup> Thomas; and may his mercy be upon us. Amen.—In the reign of David, son of David; John being our Metropolitan."

We are here carried forward to the 84th year of the Ethiopic era, 15 years later than the date of the inscription in the beginning of the MS., i.e. to A.D. 1432. A king of the name here mentioned, David, is inserted in the Catalogue of Ludolf, next but one after Saifa Arâd; and in Bruce's work, Zara Jacob, who reigned from 1434 to 1468, is said to have been "son of David."

The above pieces are followed by a document which appears to contain some of the laws or constitutions of the Monastery of Koskam.

በስም፡ ዘላየ፡ ቅድመ፡ ተጽሕፈታ፡ ካተ፡ መጽሕፍ፡ በዚመተ፡ ወሰኩ  
ታት፡ ዓይነት፡ ወመራኝ፡ ወጪዎን፡ ለመጀበደ፡ የአቅም፡ በረዳብ፡ ተስ

(1) እረዳብ፡ denotes, as before, the Superior of the Monastery, not the political chief, or prime minister, called the Ras. [ር-ብ.] This is evident from the extract next adduced.

ԱՌ : ՄԾՅԱՇ : ՈՓՌ : ԴՐԻ : ՉՊՌ : ՈՄ[Ե]Ջ : ՃՓՄՑ : ՈՀԱՓ  
ՄՅ : ԱՆՄՅՖ : ՔԸՐԻՇ : ԹՓՌ : ՈՒՆԼՄՅ : ԾՀԵՋ : ՀԵՐՄՅ : ՈԺԵ  
Ք : Ի. ԻԲ-ՄՅ : ՈՎԿԾ : ՈՀՄՅԻ : ԱՄՅ : ԱԼ : ՔՄՅՃ : ՀՊՅԱՇ  
Հ : ԽՄՅ : ՔՄՅՒ : ԽՊՅ : ՈԼՅՄՅ : Հ. ԴՅՍԼՄՅ : ՔՅՈՒ : ԵԺԼԴ : ՈՔ  
ՔԴ : ՑՈ : ԽՃՓՔ : ԿԺՈՒ : ԱՄՊՅ : ԽԾՔՓ : ՈՆՔՓՄՅ : Ք  
ԽՐՅ : ՑՈՒՄ : ԵԳ-ՈՊՈ : ԱՓՅ : ՈՓԼ : ԵԳ-ՈՊՈ : ՈԳԵՊԱԾ : Ո  
ՂԺԵՔՄՅ : ԽՆՅՈՒ : ՈՊԿՅՈՒ : ԱՄՅ : ՈՆՅՈՒ : ԱՆՅՈՒ : Ո  
ՂՆՅԵՔՄՅ : ԽՆՅՈՒ : ՈՊԿՅՈՒ : ԱՄՅ : ՈՆՅՈՒ : ԱՆՅՈՒ : Ո

ՀՈՄՄ : ՏԱՐԻ : ՓՅՈՒ : ՄԱԼԻ : ԵՐ : ՈՅՔՈՒ : ՃԹԳՀԿՎ : ԼԿԴ : ՄԱԺ  
ԽԳ : ԱՅՈՀ : ՓԻՆՓՊՈ : ՂՄԴԴ : ՈՅԾՔՓԴԴ : ՓՄԾՀՐԴԴ : ՈՀԵՌԻ :  
ԽԾՀ : ՃՐԴՅ : ՈՄԾՈՒ : [ ] ՍՈՀՀ : ՓՎՊՀՀ : ԻՇԱՀ : ՄՊՀՈՀ : Փ  
ՔԴԴՅ : ԴՄՄ : ՀԵՐՈԴ : [ Ե ] ԾԽ : [ ՓԼԻՒ : ] ՓՈՒԴ : ԽՀՖ : ՄՊԴՅ :  
ՓԼԱՄՊՈ : ԽԱԼՎՎՄ : ԼԾԼ : ՀՅՓ : ՀՄՎ : ՈՓՃ : ՀՓ : ԽԴԾՋ  
Փ : ՈԾՔՄ : ԲՍ-ՈՓ : ՅՈՒ : ՇԾԼԴ : ԽՀՅՈՒ : ԾՀ-Ո : ՓՀՈՒԾ<sup>4</sup> : Հ  
Մ : ԻՅ : ՈՄՈՔ : Ղ[ ՈԾ ] : ԽԱԼՎՎՄ : ԼԾԼ : ՀԿՄ : ՓՀԵՐՈԱԾ : Հ  
ՅՓՓԴՅ : ՓՀԵՎ : ՓՀԵՐԴԵՔ : ՍԼՈ : ՓՎՔՅ : ՊոՒՀ : ՊՀԴԴ : ՐԱ  
Բ : ԱԼ : ԾԼՖ : ՓԼԱՄ : ԻՅ : ՈՅԾՈՒ : Ղ[ ՈԾ ] : ԽԱԼՎՎՄ : ԼԾԼ : Հ  
ԿՄ : ԲՍ-ՈՓ : ՇԾԼԴ : ՓՄԾՈԱԾ : ՓՄԾԻԵՌ : ՈՂՄՄ : ՓՎՊՎ : = : = : Փ  
ՔԴՅ : ԵՎԾՅ : ԱՊՎՀՈՀ : ՓՔԴՅ : ԼՀՄ : ՀԿՄ : ՀԿՎՎՄ : ՀԵՌ : ԼԾԼ :

(1) A name of the same form as **ተሰበነ፡መድኅን፡** is found in another part of the MS., viz. **ተመመስቀ፡መድኅን፡**

(2) **ΦΠ: ΥΩΗ:** “*the chief Presbyter*,” seems to be an Amharic appellation. It is inserted as such by Ludolf in his Lexicon of that language. Elsewhere, in this MS. it is written **ΦΠ.Π: ΥΩΗ:** more in the Ethiopic form.

(3) The name of the **συζητη**: is obliterated. This title I have rendered 'Steward,' though it may perhaps mean the *Vicegerent* or *Deputy* of the Superior.

(4) The fifty days' fast is to be observed, *not including* the fourth and sixth days of the week, which were fasts in course, and always observed as such. This seems to be the meaning of ΗΔΩΝΑ: for it can hardly signify “*except*,” in the sense that the penance was on those days to be dispensed with. In something of the same way, though the instance is not strictly analogous, the duration of Lent is protracted in Abyssinia, by omitting in the computation all the festivals that occur during its continuance. (Lud. Comm. p. 388.)

Φραντζ: Ρυζιφ: Ηζτ: Ηδηδεζ: Ζηικ :::: Φλάνσ: Αλιωσσ: Φραντζ: Λσλ: Σερ: Ονισσ: Αδηδεζ: Ρυζιφσσ: Ζηικ ::::

" In the name of the Holy Trinity, this writing was written, in the 10th year of grace. We have decreed this with common consent for the Fraternity of Koskam: Tasabka Madchen being Superior, and Thomas Chief Presbyter, and Victor Steward; and the number of Holy Men 39; and the clothing of all, and the food of all is alike. And they enacted, on pain of excommunication, that those who come after us should be as we are; and if it is not possible for them, let them remain ten days, and then depart whithersoever they will. Again, we have enacted, if any one use violence with his hands, let his penance be fifty stripes, or, if in words, thirty stripes. And let them not eat alone, but in the common assembly: except the sick; let these be separated and be alone. The Statutes of the Fraternity are ended, and may the Lord bless our Fraternity. Amen, Amen; So be it.

" In the name of the Holy Trinity, Lord of flesh and spirit, We, Priests, Deacons, and Monks, have written this writing for the Mountain of Koskam; Zara Sion being our Superior, \_\_\_\_\_ Steward; by the common consent of our whole Fraternity of Holy Men, that they should not make quarrel or dispute in this place. And if there be any one that has transgressed against his brethren, whether it be by word, or that he has used violence with his hand, let them give him penance forty days, not including the fourth and sixth days of each week. If it be by a great offence that he has transgressed against his brother, let him not eat an egg or fish, and let him not drink milk or wine, together with offering a hundred prayers every day. And if it be by a small offence that he hath transgressed against his brother, let them give him twenty days, and food and drink as in the former case. And again, we have enacted for the Fraternity of Holy Men: If the Superior transgress against the Holy Men, let them appoint him this penance that we have written; and if the Holy Men transgress against the Superior, let him appoint them penance according to what we have written."

The remainder of these documents has been lost from the MS. The early date assigned is remarkable, " the 10th year of mercy." Whether

this piece were written before that which precedes it, or only copied from some more ancient document, and inserted here, is not certain. Probably the latter was the case.

In the last page of the MS. we find the following note, of which the subject is not very obvious. I have endeavoured to give a translation.

"In the name of the Holy Trinity, Lord of flesh and spirit, this writing was written. There is a certain house to the eastward of the Church, which was built by Zacharias and his wife, by name Melah, and his eldest son John, and Michael, and Hasabalâ. May it be unto them for ever, to their children, and to their children's children. Before (or in the time of) the Superior Pachymius and the Superior Zara-Sion. Whoever shall remove or forcibly dispossess them, let him be accursed before the Father and the Son and the Holy Ghost. Amen. In the 51st year of grace this writing was written."

This seems to be a deed, asserting the title of some individual to the possession in perpetuity of a particular house. I once supposed, from the connection of the names John and Zacharias, that John the Baptist might be intended, and that Zacharias, his father, was accounted by tradition the builder, not of the house, but of the Church designated; but then his wife was Elizabeth, not Melah, and it is difficult to make any thing of the names Michael and Hasabalâ. It therefore seems necessary to conclude, that this Zacharias was the builder of the house in question, and that the other names belong to the members of his family. It might be understood that നാം: means not the name of his

wife, but the name of the house; and so the whole passage might be rendered differently. But this is not very probable; and as the subject is not of much importance, I forbear to enlarge.

Besides these extraneous additions at the beginning and end of the volume, some are found in other parts of it, of a similar nature. To each Gospel is prefixed a rude portrait of the Evangelist who composed it, together with a table of the sections which it contains; and the vacant spaces left in these parts, of half a page or more in extent, are occupied by pieces of various import.

Of these, some commemorate presents made to the Monastery; as the following:

Ωὴπον : ψλην : Φρην : παλην : ψα : φιδην : ἡπον : ἀπεξ : φᾶ  
Ἄφε : ΗΦΟΥΩ : ἀΦΛην : ἀκτ : λυψ : ἀλψ : πηλη : φαλ : φᾶ  
κτ : φρῆ : ἀγλ : ψφρ : φου : ληφερ : ὑποφέλ : δεην :  
ἀπεξ : οστεην : ηπο : εηρ : λτηηη : φρῆη : ΗΤΦΟΥΩ :  
ληφερ : φᾶζτηηψ : ΗΗηφ : φᾶτηηψ : φτηηηψ : η  
ηη : οπηηηηη : ληφερ : ..

“ In the name of the Holy Trinity, Lord of flesh and spirit, hear ye our Fathers and our Brethren, that Paul hath given one black cow, with her calf, and one red heifer hath he given to the Apostles, in the days of the Superior, Abuna Bartinos, that it may be for a memorial of him. And now that it is given to the Apostles, do you also be mindful of him, and forget him not, but make commemoration of him on the Feast of the Apostles.”

The phrase “ given to the Apostles,” seems to mean, “ given in honour of the Apostles,” “ dedicated to them.” The word **ψφρ**: in the third line, I do not understand.

Some of these documents contain laws and general resolutions of the Fraternity.

Ωὴπον : ἡλην : Φρην : ἀκτη : εηηη : τηηηηη : ληηηηη : ἀ  
πο : ΕΦΟ : λτηηηη : ψφρ : πηηηη : οποφέλη : λτηηηη :  
δεην : φᾶζη : πηηη : φηηη : φηηη : ΗΖΤ : ηηη : φηηηη :

እመሬ፡ በጽሑስ፡ ወእመሬ፡ በረከት፡ ወእመሬ፡ በዘመኝ፡ ተዋሪ፡ እየ  
 በጥሉ፡ እመሬ፡ ዘተሰደሙ፡ የይሳ፡ እው፡ መገበ፡ እየጥል፡ ዘንተ፡  
 ወላእመ፡ እብጠለ፡ ዘንተ፡ ዘዴረሰ፡ ተበደ፡ ትሃፍጥ፡ ወደጥቀናጥ፡  
 ወመድበጥ፡ ለእመ፡ እብጠለአመ፡ ይፈለጥክመ፡ እግዢአብቻር፡  
 እማቅበደ፡ ጽዋይያን፡ ወደረሰ፡ መከዳርክመ፡ ወስተ፡ ጽሃም፡ ንበ፡  
 እ[ስቴ]፡ ዘፈመፍኬ፡ ወሰቻሁ፡ ዘፈመፍሙ፡ ወለዘእድመሬ፡ ለይ  
 የይ፡ ተወይርነ፡ ይፈአኩ፡ ስሞ፡ እግዢአብቻር፡ ወስተ፡ መፈአኩ፡  
 ተደወጥ፡ ለኖለሙ፡ ሁለም፡ እማቅ፡ =፡

“ In the name of the Holy Trinity, We have written, Let them make commemoration of the Pilgrims on the 29th day of the month Tekempt, (26th October). We have decreed it with common consent, in the days of the Superior Theodore, Thomas being Steward ; We determine, under pain of excommunication, that they shall not abrogate it; whether in time of plenty, or of famine, or under whatever circumstances, let them not abrogate it. And if any one be appointed Superior or Steward, let them not abrogate this. And if they shall abrogate this that we have decreed by common consent, Priests, Deacons, and Monks, if ye shall abrogate it, may the Lord separate you from the company of Pilgrims, and make your dwelling-place in hell, where the fire is not quenched and the worm sleepeth not. And as for him who caused this to be written, the Superior, Theodore, may the Lord write his name in the Book of Life, for ever and ever. Amen.”

We now proceed to the MS. No.19., which is written in columns and in the folio form, like that already described. It commences with the Epistle of Eusebius to Cyprian, which is followed by the same Proœmium as in the former instance, with the title በእንተ፡ ቤት፡ ተለጥ፡ ዘዴረሰለጥ፡

At the end of the Gospels, we have the following inscription:

በእነተ፡ እብ፡ ወወልድ፡ ወመጀል፡ ወይሳ፡ ተፈአኩ፡ ዘተ፡ ወን  
 ገለ፡ ፍዴንሣጥ፡ እንተ፡ ተደር፡ ተብበእቶ፡ ለእግዢእኔ፡ እየተ፡ ዘርብ  
 ተብ፡ ወልደባወጥ፡ የይ፡ ወይር፡ እንዘ፡ ይገብር፡ ተእዋወጥ፡ ወመጀወ  
 ሂጥ፡ ፍዴቶ፡ ወተጀሣእቶ፡ ወሰራጥ፡ ወስተ፡ ዘማየጥ፡ በመገኝ፡ ወይ

" By the grace of the Father and of the Son and of the Holy Ghost, this Gospel of the Kingdom has been written; which relates the Incarnation of our Lord Jesus Christ, and His walking upon the earth, doing signs and wonders, His death and resurrection, and ascension into heaven. It was written in the Church of St. George in Harza-Wélé, in the days of the Evangelist Matthew<sup>3</sup>, in the 142d year of grace<sup>4</sup>; the Reverend Father Abba Johannes being our honoured Metropolitan, and our King being Alexander, who was named, by the grace of God, Constantine; and its completion was in the days of Mark the Evangelist, in the 143d year of grace, in the month of Maskaram (September), when it was the sixth day and fifth night<sup>5</sup>; and praise be unto the Lord for ever. Amen."

(1) **ሙንጻ፡ቅድስ፡ዕወርደሰ**: rendered "the Church of St. George," may possibly be the name of the place where this was written. The native town or village of Ludolf's Abyssinian, Gregory, was called **ሙንጻ፡ወለሳ**: "The Church of the Trinity."

(2) ΟΥΣ:ΗΦΑ: "In Harza-Wélé." I have represented the name of the place thus, from its being written so in other places where it occurs. There seems no traces of the Hebrew הַר "a mountain" being ever adopted in the Ethiopic dialect, else it might be supposed, from ΟΥΣ: being thus written separately, that it meant "the Mountain of Wélé."

(3) "The days of the Evangelist Matthew, Mark, &c." is a mode of indicating each year in a cycle of four. (Vid. Ludolf. Comm. p. 439; et Lex. *AETH.* in voc. ΦΩΤΑΓΤ: rad. ΦΩΤ:)

(4) The date here given agrees, as in a former case, with Bruce. The year 142 would represent, according to the computations given above, either A. D. 1482 or 1490. And Iscander or Alexander reigned, according to Bruce, from 1478 to 1495, which period includes both of these dates.

(5) The only meaning that I can conjecture for the phrase "sixth day and fifth night," is, that it was finished in the night between the fifth and sixth days of the month.

Then follows an invocation of blessings upon him who ordered the book to be written :

**ዘእቂዕቃ፡ ለካተ፡ መጽሐፈ፡ ከደዎች፡ እበት፡ ተመዋወ፡ መድኋኒ፡**  
**ረዳ፡ በአዲስአበባ፡ ወልደ፡ እበት፡ ተወደርሱ፡ ወማቴወል፡ ከደብረ፡**  
**አዋርጥ፡ ትም፡ ይነታ፡ ፍጤወ፡ በደብ፡ ወደር፡ ወመርቆ፡ በስማ**  
**የት፡ ይጽሐፍ፡ ስሞ፡ በመንገዱ፡ ስማያጥ፡ ወስተ፡ የኅልሆም፡ ለሸ፡**  
**እንሰሳ፡ ስተአ፡ በተ፡ ወደብረለ፡ ይርጋጥ፡ ፍስለ፡ የበጥ፡ ወክዋር**  
**የት፡ ወምስለ፡ ዓይቃን፡ ወከማስጥ፡ ወምስለ፡ ወክማን፡ ገህድጥ፡ ወም**  
**ስለ፡ ፍጤወ፡ መጀመጥ፡ ወያዝሙ፡ ቁለ፡ ማፊለት፡ ከአዣኝጥ፡ ወያ**  
**ብለ፡ ህጻ፡ በርሃት፡ እንተ፡ ተፈራል፡ እምዕቅድ፡ ወወርኩ፡ ወወጥዙስ**  
**ጥ፡ በእኔታ፡ ዘጋሁ፡ ወደሙ፡ መጀጽሕ፡ የተለ፡ የመልቻ፡ ለሻለሙ፡ የ**  
**ለማኩ፡ (sic) ወአማኩ፡**

“ He who caused this Book of Life to be written, Abba Tatamka-Madchen, Superior at Jerusalem, son of Abba Theodore, and Matthew of the Mount of the Apostles, that he might have honour upon earth and mercy in heaven: may Christ write his name in the kingdom of heaven, on the wings of the four beasts, and appoint his portion with the Prophets and Apostles, and with the just men and Martyrs, and with the ordained Priests and the perfected Monks; and may He make him hear the voice of the Song of the Children, and bring him into the City of Light, that shines more than the sun and moon and stars; for the sake of His flesh and His blood, that cleanseth from all sin, for ever and ever. Amen.”

This paragraph is involved in some confusion, from which I have been unable to extricate it. Two persons seem to be mentioned at the beginning, the Superior at Jerusalem and Matthew, yet the verbs and pronouns are in the singular number, as referring to one only.

(1) “ The Mount of the Apostles” I understand to mean Koskam, which is called in the extract from the commencement of the MS. No. 18, **ቢተ፡ አዋርጥ፡ ከደብረ፡**  
**የሚቀምው፡** “ The House of the Apostles on the Mountain of Koskam.”

(2) The words **ቢተአ፡ በተ፡** (literally, “ Men of the household, domestic servants,”) are obscure. They may perhaps refer to the four beasts, considered as *in continual attendance round the Divine Throne*.

Perhaps Matthew was an ancestor of the Superior, father of Theodore, for instance. Then there is no nominative case to the verbs **የ&አብ**: **የ&በ&ለ**: &c. though by the last clause it would seem that the Saviour was intended as the agent.

In the vacant pages at the beginning and end of the volume, are inserted various detached pieces, as in No. 18; but some are quite of a novel description, being inventories of goods and furniture. The persons writing them are frequently styled פְּלִימִינִים : "Pilgrims," which, joined to the circumstance of the "Superior at Jerusalem" being mentioned, appears to shew that this volume has belonged to the Convent of Abyssinians in that city, the members of which are generally pilgrims.

The following is a specimen of the inventories above mentioned:

" In the name of the Holy Trinity, conjoined in essence, inseparable. We, all the Pilgrims assembled, have written down these, the possessions of the Church of Harza-Wélé, Abba Atska-Denghel being our Superior, and Joseph his deputy, together with five presbyters, two deacons, and two laymen.—4 patines of silver; 3 cups of silver; 7 spoons<sup>1</sup> of silver, 1 of

(1) “**ΩCΛ:ΜΩΝΦΑ:** vocatur cochlear, cuius usus est in distributione vini benedicti in S. Cœna, Æthiopum more.” Ludolf. Lex. Æth. in voc. **ΩCΛ:**

gold; 2 crosses of silver; 1 censer of silver; 3 plates for the flagons<sup>2</sup>; 2 cups of beryl; 5 dishes<sup>3</sup>, 3 large and 2 small; 1 curtain (embroidered) with gold; 1 curtain of silk; 1 cloak<sup>4</sup> (embroidered) with gold; 2 complete robes<sup>5</sup>, (embroidered) with gold; 2 shirts of white linen, embroidered with silver; 3 skirts, and two robes, of old silk; 17 old veils (or coverings)<sup>6</sup>, 5 new; 2 large round vessels<sup>7</sup>; 2 caps<sup>8</sup>; 8 candlesticks, 5 large and 3 small. And again, 3 large clokes<sup>9</sup>; 2 shirts of twisted work<sup>10</sup>; 2 iron rods; 1                   <sup>11</sup>; 2 frying-pans<sup>12</sup>; 1 cup (drinking vessel) of brass;

(2) ΦΗΗ: I have rendered "flagons," on the supposition that it may have some affinity with the Arabic قَزْزَةٌ or قَذْرَةٌ *Vas potorum*, scil. *Amphora, Crater.* Golius. قَزْرَةٌ is also explained in the same Lexicon to mean a particular kind of *silk*; and قَزْرَى is "a vender of such silk."

(3) ΘΩΦΡΑ: may possibly signify a round dish, as "orbis," is used in Latin.

(4) ΠΕΛΓΑ: Arab. بِرْسٌ *Penula, Lacerna.*

(5) ΣΠΙΝΓΑΛ: I do not find any root to which this can be referred, but the Arabic كُمْ *Integer, absolutus fuit.* I have, therefore, rendered it "complete." It might be connected with ΗΦΩΣΦ: so as to mean "completely embroidered."

(6) ΗΤΓΑ: Arab. سُلْرٌ *Tegumentum, pec. Velum, Cortina.* Golius.

(7) Being quite uncertain about the meaning of the word ΣΠΙΝΓΑ: I have translated it by the very general term "vessel." It commonly signifies in Ethiopic "a tower," but here seems rather connected with the Arabic دَفْنَهُ or دَفْنَى *Vas scypho simile quo mensuratur frumentum.* Golius.

(8) ΟΜΠΥΓΑ: Under the Arabic root كَمْ *operuit*, are two derivatives, which seem in some degree to suit the sense of this passage: كَمْ Plur. أَكْمَامٌ *Manica indusii, vestis;* and كَمْ *Pileus rotundus.* I have taken the latter.

(9) ΤΓΑΜΑ: Arab. شَمَّالٌ. *Vestimentum, pec. totum corpus involvens.* Gol. Heb. שַׁמְלָה.

(10) ΗΦΩΓΑ: From the Arabic نَرْ, *Nervus, Chorda.* This may mean some sort of twine, woven or plaited together. Perhaps something of a shirt of mail.

(11) ΡΙΧΙΤ: To this word I am unable to assign any probable meaning.

(12) ΤΗΓΞ: I have translated "frying-pans." We have the root فَرِخَ *Frixit*, in Chaldee and Syriac; in Arabic طَاجِنٌ *Sartago.* The substitution of Η: for Τ is not strictly analogical, but may be admitted on the same ground as that of Η: for Χ: and of Ζ: for Τ, which occur in several Amharic words, and can only be accounted for from the similarity of sound in these letters.

1 mortar; 2 ewers<sup>13</sup> of brass; 2 censers of brass; 5 carpets (or mats)."

There are some commemorations of presents made to the Fraternity :

ՈՀՈՒԵՒ: ՀՈ: ՓՈԱԲ: ՓՄՆՃԱԽ: ՓՔՌ: ՄԱԽ: ՈՒՃ: ՓԾԴ  
ՔՅ: ՈՒՃՈ: ՓՍՈՒՐ: ՀՅ: ՓԱԲ: ՀՈ: ԴՄԱՀԱ: ԴՔՊՈ<sup>1</sup>: ՓՍԱ:  
ՀՊՅ: ՏՐԿ: ԽԱԱ: ՈՎՊ: ԱՀՈՒՖԿՀՈ: ՓՔՊ: ՇՊԺՒ: ՇՃ  
ԺԱ: ԽՈՃԱ: ՓԾՃՊԾ: ԽՈՃԱ: ԱՄԱԲ: ՄԵԱ: ՓՃՊ: ԱՀԱ  
ԺԱ: ԽԾՈՒՒ:

"Praise to the Father and to the Son and to the Holy Spirit, three in person, and equal in power. I, son of Abba Samuel, servant of Amha Sion, who is at Rome, have given to Stephen<sup>2</sup> the first martyr, one patine of silver and a cup of silver, for receiving the body and blood of our Saviour Jesus Christ.

At the commencement of the volume are some records of sentences passed by the Fraternity upon offenders.

The following is a specimen :

ՅԺԱ: ՀՎԲՔ: ԿՒԱՅ: ԻՈԱՅ: ՓՐՊԱՅ: ՁԹԳՅ: ՀՄԱ: ԽՈՔ: Ա  
ԴՔՊՊԴ: ԷՓԿՈՒԴ: ՓԾՔՔԴ: ԷՓՔ ԱԼՄԱ: ՀՅԻ: ՀՔՈ: ՀՈ:  
ՌՃՓ: ԲՎԱ: ՀԱՄԱ: ԵՀԱ: ՀՈ: ԲԻԳ: ՓԱԲ: ՀՈՅ: ՀՋՈՒԵ  
ՓՈ: ՀՄԱ: ԷԱԴՔՊՊԴ: ԱԾԱ: ԱՓ: ԱՃԴԴ: ՀՈ: ԲԻՅՈ: ՓՃԴ

(13) ՍՈՃՓ: Arab. *جُنْدُس* *Gladius: item Pers. Gutturnium, et Epichysis, vas rostratum.*

Gol. The substitution of Ո: for Հ: is so general, that sometimes even the first person future of a verb is found in the MSS. written with a preformative Ս: instead of Հ::

(1) How the word ԴՔՊՈ: comes in here, I do not see. It may perhaps be connected with Samuel, and form part of the proper name. The order of the words will scarcely permit it to be taken with ՓՍԱ: else ՓՍԱ: ԴՔՊՈ: might be understood to mean "a labourer in the field;" though such a person would not have made, we may suppose, so valuable a present.

(2) The name of Stephen is here mentioned as the Saint in whose honour the gift was offered. Sometimes no such name is introduced, and it is simply, "I, N. have given to the Church of St. George, &c."

እኔ፡ለሰላም፡ኋሙ፡ደንበር፡እስቀመስ፡እስኩ፡ኋሙት፡ወቃኩል፡  
 ቅብጥ፡ዘንተ፡ወራሱ፡ቅኩድ፡ወዘንታ፡ለኋሙ፡እፈጻሚ፡እደገበ  
 እ፡በተ፡ኋይ-የን፡ወፈረጥኩ፡ወስላሁም፡ወበኩንተ፡ዘስቀፍ፡  
 መፈቀል፡ንተ፡ኋሙ፡እደተ[ዋ]ህፏው፡ኋለሙ፡አበሻ፡ወፈቀል  
 ተ፡ቧለ፡ወፈዘዕወ፡ወፈዘዕለዋው፡ወፈሙ፡እፈቀል፡ተደግምር፡  
 ወስላ፡እቀዕሁ፡ሩህበ፡ቋ፡ወርቁ፡ለፈረሰነለዋው፡ወፈሙ፡ኋበሮ፡ዘ  
 ጽተ፡ደንበ፡በአዲ፡እበ፡ወወፈቀል፡ወመንፈስ፡ቋይ፡ወበአዲ፡ወ  
 ዝተ፡በተ፡ዘርዝተየን፡ንበአ፡እንተ፡ተዋርያጥ፡ወዘንሙስ፡ዘ  
 ጽበለ፡ኋበረተ፡ኋይ-የን፡ደንበ፡ለኋሙ፡ኋማን፡

“ We, all the Pilgrims united together, have written this by common consent, on the 18th of the month Tekemt (15th October), five presbyters, and two deacons, and two laymen ; Abba Atska Denghel being Superior.

“ Whereas Abba Joseph, son of Abbuna Eustathius, hath spoken evil, on the 8th of the month Tekemt, against the Metropolitan, Abba Johannes, we have decreed against him, that he shall remain in penance one year, and receive ‘ eight thousand stripes.’<sup>2</sup> This decree we have made respecting him; and if he does not accomplish this, let him not enter into the House of the Pilgrims, and let him not communicate with them. And for this cause we have written a writing of excommunication, that none of the Abyssinians may receive him, neither those of Harza-Wélé, nor of Koskam, nor of Jerusalem. And if he desires to be joined again to his brethren, let him give 20 pieces of gold to the [convent at] Jerusalem. And if he proudly resist this, let him be [accursed]<sup>5</sup> by

(1) እስቀመስ (Gr. ἀσκήτης,) seems to mean usually, a hermit. Hence the sentence will be, that he is to live *separate* from his brethren, as it is expressed a little further on.

(2) The number of eight thousand stripes seems very large; but finding no other probable meaning of the word ቃል፡ I am compelled to understand it as the Amharic ቃል፡ “ a thousand.” Perhaps he was to receive a certain number every day throughout the year : 20 per diem, a moderate allowance.

(3) In order to make the passage intelligible, which gives the name, of the places from which he is to be excluded, I read ወፈቀል፡ቧለ፡ወፈዘዕወ፡ወፈዘዕለዋው፡ዘርዝተ፡በአዲ፡

(4) The sense of “ proudly resisting” has been given to የበሮ፡ as the passage requires a transitive verb, ክንተ፡ being the accusative case.

(5) The word “ accursed” seems omitted *per euphemismum*, in the original.

the mouth of the Father and of the Son and of the Holy Spirit, and by the mouth of the Holy Church. And whosoever shall erase this, except the Society of Pilgrims, let him be [accursed] for ever and ever. Amen."

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My extracts and observations are now concluded. Should such communications as this have any effect in turning the attention of the Orientalist to Ethiopic literature, and to the people to whom that literature was once familiar,—to their present state of depression,<sup>1</sup> and the best means for recovering them from it,—they will indeed answer a valuable end. Cut off from intercourse with Christian nations, and surrounded by Mahomedans and Pagans on every side, the Church of Abyssinia has stood for centuries alone, an oasis in the moral desert. Wasted indeed it has been, and desolated by rude and frequent inroads, but the principle of life and strength still remains. And the attempt to rouse those powers into action, by applying the motives which Christianity, as set forth in the Word of God, alone can give, and by displaying those hopes which Christianity alone can offer, is surely an enterprize than which few can be more interesting.

(1) Reference to the works of Bruce and Salt is almost superfluous. The name of Salt should not be so briefly dismissed, but—"nostræ non laudis eget."





FAC-SIMILE OF A PAGE OF THE AMHARIC MS. OF ABU RUMI.

St Matthew, I. 1-4.

የኢትዮ፡ ፩፡ ፭፻፲-፳፡ ካርስቶ  
፡ ቁጥር፡ ወን-፳፮፡ እንደ፡ ገዢ  
፡ ቁጥር፡ መቀበለ፡ ፳፭፲  
፡ መቃመር፡ ቀናል፡ መሆኑ  
፡ መሆኑ፡ የየአ-ነ፡ ካርስቶስ፡ የል  
ቅ-ኩ፡ መኅ-ከፍ፡ የዳረሰ፡ ስቃ-  
የኩበር ፍዴ፡ ስቃ-፡ እኩበር ፍዴ፡  
ይከተው፡ ወለድ፡ ይከተውም፡ ወ  
ቅ-ባን፡ ወለድ፡ የዳረሰው፡  
ውለድ፡ የሁ-ዳን፡ ወንድ-ጥቅ  
፡ ፍዴ፡ የሁ-ፍጥ፡ ወለድ፡ ቁልብ  
፡ ክር-ንግም፡ በት-ኩማር-ቁ-ራ  
፡ ክግም፡ ወለድ፡ እኩበር-ቁ-ራ  
፡ ማኩበር-ቁ-ራ፡ ወለድ፡ ክኩበር-ቁ-ራ  
፡ ክኩበር-ቁ-ራ፡ ወለድ፡ ክኩበር-ቁ-ራ

## APPENDIX,

CONTAINING

### FOUR VERSIONS OF THE NINTH CHAPTER OF THE GOSPEL ACCORDING TO ST. MARK

IN

#### Abyssinian Dialects:

1. ETHIOPIC; *the Text of the BIBLE SOCIETY's MS. No. iv.*
2. AMHARIC; *by ABU RUMI.*
3. TIGRÉ } *in Roman Characters; by PEARCE.*
4. AMHARIC }

*With parts of the two latter in the ETHIOPIC CHARACTER; and a Grammatical Analysis of the  
AMHARIC of ABU RUMI.*

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The mark (+) prefixed to a word in Mr. Pearce's Translations, indicates that it is a repetition of that which precedes it; being either a synonymous term which may be substituted for the other, or merely a different orthography, expressing a different pronunciation of the same word. For Mr. Pearce observes, "The Abyssinians differ, in almost every province, in the Tigré Language, though they all understand each other." The same is doubtless the case with the Amharic also.

It will be observed, that I have deviated from my original plan, by adding a Specimen of Grammatical Analysis. It appeared, upon consideration, that something of this sort, though brief and imperfect, might yet be of utility, when combined with the aid afforded by Ludolf. I have been induced, from various reasons, to draw it up in Latin.

## ETHIOPIAN VERSION.

## AMHARIC OF ABU RUMI.

## TIGRÉ OF PEARCE.

1. Wer hu negger hu[<sup>to</sup>v]hom, Ber ack ane negger er kar, zér arlu hadda hadda hom dou zer bel ov zeu, zer hi tarm ov mort <sup>t</sup>mott <sup>t</sup>mart <sup>t</sup>mote, shar zer reiyer hom el Negustart ov Isgare enter mussea mis hile.
2. Wer darhe sidishta mali Yassus wosed mis hum Patros wer Yerhudi <sup>t</sup>Yarcob wer Yohannis wer merrer hom larl ov hadda airria <sup>t</sup>abby ambar <sup>t</sup>terrarer ber bane hom wer ter lout hum ov cardan hom.
3. Wer keda hum ter barrark er lu carenar sardu com burred, kinder zer yellea serertenyer ov muddre ker sardu hu hom.
4. Wer zer mussea ov hom Elias mis Mosa wer ter negger hu hom mis Yassus.
5. Wer Patros millash wer ter negger ov Yassus, Guity, zer subbuck er ner mer senner ov zeu, wer kern serrer erner selesta hadda ler anter, wer hadda ler Mosa, wer hadda ler Elias.
6. Ker hu hi felet munte mer negger, ker coulou ov hom bettam ferrer <sup>t</sup>ferhe.
7. Wer zer nevver hadda dimmaner tsellal zer gevver hom, wer hadda dimse mussea ker el dimmaner, ter negger, Ze you fettouani Wod'a, summer hom.

## AMHARIC OF PEARCE.

1. Hereso ter negger ler heresu, Ounet anne neggerachchu, kerzeaaru zer comal, hiastarm lermote yusk er ter hiyer ler negustart Igzare mutterto ber hile garer.
2. Siddist er cun ber quarler Yassus wossedho ber hand Patros, Yarcob, Yohannis merrerhu lie wost hander riggen ambar bichar: hereso melk ter lout ker feithu.
3. Lifsho ter barrecer er gig nich inder burred, hander serrertenyer ker mudder ber hichelem mer mig <sup>t</sup>nich hu.
4. Yer mutterto ler hersu Elias ker Mosa garer ternegger hu ker Yassus garer.
5. Patros mellash ter negger ler Yassus, Gatou, malcom niner ker zear mer quoi, ner serrer surster hault <sup>t</sup>cummer, hand ler anter, hand ler Mosa, hand ler Elias.
6. Hereso ter chenneckho <sup>t</sup>chenckho minder mer negger, ergig fertohu.
7. Yernebber hander dimmaner inder tsellal arderergo, hander dims mutterto ker wost er dimmaner, ter negger, Yeranne merwoded lig, summerho.

## ETHIOPIC VERSION.

## AMHARIC OF ABU RUMI.

## TIGRÉ OF PEARCE.

8. Wer ber dingets shar enter reiyer hom ber zurehu, hite er reiyer er sevvi calle Yassus bercur mis hom bane hu.
9. Wer enter worred hom ker el ambar, hu mucker hom inder hi negger er sevvi zer reiyer hom negger, shar el Wod der sevvi tennessar ker el mote.
10. Wer haz hom zer negger ov wost hom enter tiock hadda mis hadda munte marlet el tennessar ker el mote.
11. Wer tiock hu hom, Ber negger munte zer bel el sarfe tar Elias mussea fellermmer.
12. Wer hu mellash wer negger hom, Elias be ack zer mussea fellermmer wer hu melless coulu negger <sup>t</sup>iccar, wer comha zer ter sarf ov el Wod der sevvi ender hu carl buze er negger wer sedded hu be yelhem <sup>t</sup>yeavila.
13. Mai ane zer bel kar, Elias be Ack artou <sup>t</sup>artehu, wer gevver hom zer delleyea ov hum com zu ter sarf ov hum.
14. Wer shar enter mussea ov ariot hum, hu reiyer avviea mergavier cubhe hom, wer el sarfetart enter tiock mis hom.
15. Wer shar shar coulu souart, shar enter reiyer hom ler hum ter gurrem hom, wer weiyer ov hum ignersar <sup>t</sup>idnersar hum.

## AMHARIC OF PEARCE.

8. Ber dingets ser hiyer ber zurhu, hand er wond al hiyer Yassus bercur ker ballevateouch garer.
9. Enter worredhu ker hamber, hereso aszashu ender hinegger ler hander wond yer hiyer bet negger, yousk el ler wond lig <sup>t</sup>Igzare lig tennesto ker mote.
10. Yearn negger hazhu wost er hudhu, ter tiock hand ler hand minder marlet iner tennessar ker mote.
11. Ter tiockhu ler hereso ber negger, Ler minder sarfouch ter negger Elias buffet hemutarlu.
12. Hereso mellash ter neggerhu, Elias ber ounet buffet hemuttal coulu negger hemellasal<sup>t</sup> asmellasal, indate ter sarf ber lér wond lig <sup>t</sup>Igzare lig, inder hechillal buze er mucker negger ter sedded ber cunto <sup>t</sup>berlash.
13. Ounet anne negger achchu, Elias mutterto ber ounhu, argevverhu ler hereso inder wodalhu inder ter sarf ler hereso.
14. Yeanigzea mutterto ler ariotho, heiyerho er gig tarlack mergavier ter cribhu ler sarfouch sertiockhu.
15. Yeanigzea coulu souch ser hieyer ler hereso ter dingetshu, ter rotal ler hereso ignersarho.

## ETHIOPIC VERSION.

ትኩዕዋወውሙ : ወጥናለሙ : ለጽሐፍ ተ : ቅጽተ : ይጥኩዋወው  
ሙ :: ወእወቂል : አስፈላጊ : እም : ወጥናት : አስከበት : ወደበለ : ለቅ : እም  
እኩዕዋወው : ለወልደዋጥ : የብሔር : እስመ : ገጽ : ባሃዋወው : እንዘብ : ወጀበት :  
የኩዕዋወው : ወጥናለሙ : ለእርዳኝነድ : ወሰኑኝወው : ልወጥናት :: ወእወቂል : ወደበ  
ለሙ : እኩዕዋወው : እንተ : አልባት : ሁይማኖት : እስከ : ማኩኬኤ : እኩለ :  
ጥሰላዕዋወው : ወሰኑኝ : ማኩኬኤ : እኩዕዋወው : እምድኝወው : ከዚ :  
የብሔር :: ወወሰኑኝ : የብሔር : ወሰኑ : ስራብ : ወሰኑ : ወሰኑ : ወሰኑ : ወሰኑ :  
ጥሰላዕዋወው : ወሰኑ : ወሰኑ : ማኩኬኤ : እም : እንዘብ : ወደበለ : እምድኝወው :  
ወክል : የወልደዋጥ : ወጥናት : ወሰኑኝ : ወመድ : ክሱ : ወቅጥለ : ወጥናለሙ :  
ወጥናለሙ : በዘመናል : ስራብ : ወመስፈረድ : ወደበለ : እንዘብ : እኩዕዋወው :

## AMHARIC OF ABU RUMI.

የኢትዮጵያ : እኩዕዋወው : መለስ : እሉዋወው :: መቆሻሻር : ሆኖ : ልጅ : ወያዝ :  
አመጣሁታት :: በርካታወው : የመያዙንር : ገጽ : እሉዎች :: የገዢዎች : ሆኖ :  
ስፍራ : ይጥለዋል : ያጋግጣዋልወው : ቅርቡኝወው : ያሳይሳል : ይረቀም :: ይ  
ቀ : መከመርጥኝወው : እልፋቻዎች : ያወጪታት :: ከድብ : እልፋቻዎች ::  
እርጥ : ገጽ : መለስዎች : እሉዋወው :: እነዚቶ : የለመኩ : ከር :: እስከ : መቻ :  
የኢትዮጵያ : ገጽ : እኩዕዋወው :: እስከ : መቻዎች : እነዚመቻዎች :: ወያድ :  
አመዳቻዎች :: ወይርጋዎች : እቅረቡኝወው : ለጥናለሙ :: ባዘመናል : ወያድ : ወያድ :  
ጥሰላዕዋወው : ለጥናለሙ :: ባዘመናል : ወያድ : ወያድ : ወያድ : ወያድ : ወያድ :  
ጥሰላዕዋወው : ለጥናለሙ :: ባዘመናል : ወያድ : ወያድ : ወያድ : ወያድ : ወያድ : ወያድ :  
ጥሰላዕዋወው : ለጥናለሙ :: ባዘመናል : ወያድ : ወያድ : ወያድ : ወያድ : ወያድ : ወያድ :

## TIGRÉ OF PEARCE.

16. Wer hu tiock el sarfe, Munte tiock kar mis hom.
17. Wer hadda ov el mergavier mellash wer negger, Guity, ane umserku ov anter wod ha †wodane zer arvas gannent.
18. Wer zer arlu hu wossed hum, hu bettis hum, wer hu affar ov haff wer mis sinne hum wer menmin hu wer ter negger cou †ane ov ariot kar, inder he woutsou hu hom, wer mergebber sarn hom.
19. Hu mellash hum wer negger, Zer hi armini wargon kinda shar ker sennar mis he yeat com, ou kinda shar ker carl he yeat com ; humsehu ov ane.
20. Wer humse hom ov hum, wer shar enter reiyer hum, sharshar el gannin subber hum, wer hu wodock ov muddre wer zerreu affrar ov haff.
21. Wer hu tiock abbohum kinda zummun zer artou ov wost hum, wer hu megger hu ber corler hu.
22. Wer buze er shar ov houve thouvhe gevver hu wer ov el moi mer-tufferhum, mai enter feletkar mer gebber negger, be niner aszen wer aggas ner.

## AMHARIC OF PEARCE.

16. Hereso tiock ler sarfouch, Minder ter tiock achchu ler heresu.
17. Hand ler mergavier mellash ter negger, Gatou, anne armutterto ler anter yer anne wond er lig zerarlu hander dudar gannint †dudar nufs.
18. Hereso mer wossed erbetho hesubberal ler hereso, affrortalho †fluffalho neckas ber tursho, minminho †menminal anne ter negger ler ariotho inder hewouttalhu ker hereso, al terchillal thi chillam.
19. Hereso mellashho ternegger, Wo ler anter alarmin wargon, sint er zummun anne norcal ker anter garer, sint er zummun anne chillalachchu, umter ler anne.
20. Armetter †asmutterto ler hereso, yeanigzea ler hereso hieyerho, yeanigzea ler gannin cuddledho, wodockho ker mudder indewoswosal tufto.
21. Hereso ter tiock ler abbartho sint er zummun hellefho yean mutterto ker hereso wost, ter neggerho ber lig ounetho.
22. Er gig igzea ar gebber ler hereso wost er sart wost ler wor mertufho l' hereso †merguddel l' hereso, anter ter chillal enderhun azzen ber anner aggazho yer anner.

ETHIOPIAN VERSION.

እኑም፡ ታበ፡ ተካል፡ የተለዋል፡ ለአየርእም፡ ወደረሰ፡ እስከ  
ሁ፡ ለወቅታቸ፡ ወልደ፡ ወይበ፡ እሳም፡ ልደ፡ እስከጥሩ፡ ወርቅ  
የት፡ እንዘኛ፡ አያዝ፡ ተመ፡ ያተፈውቸ፡ ስበኝ፡ ገዢ፡ ለወቅታቸ፡ ገዢ፡  
እነዚ፡ ወይበለ፡ ገዢ፡ በሆም፡ ወልማሙ፡ እ፡ እናዘዘዘ፡ ተቃኝ፡ እ  
ሞኑሁ፡ ወልተገበኝ፡ እናዘ፡ ለሰላሁ፡ ወልጋዴር፡ በዘሩ፡ ወልጥፈጋዣ፡  
ሟልሳ፡ ወወቂል፡ ወነድ፡ የተዘሩ፡ እናዘ፡ ይበለ፡ በዘሩ፡ ወጥ፡  
ወልኝ፡ እንዘኛ፡ አያዝ፡ ተመ፡ በእድሱ፡ ወልጋዣ፡ ወተጋዣ፡ ወቀሙ፡  
ወበዋእሙ፡ በተ፡ ይበለው፡ እርዳለሁ፡ በበስተቃዣ፡ በእድ፡ በእና  
ዘስቱ፡ እውቃቂታቸ፡ ወይበለሙ፡ ገዢ፡ ዘመኝ፡ እደባለ፡ እውቃቂታቸ፡ ከ  
እናዘበ፡ በጽዢ፡ ወበልለጥ፡ ወተ፡ ዘመኝ፡ እደባለ፡ እውቃቂታቸ፡ ከ  
ለለ፡ ወልጋዣ፡ የእግዢር፡ ወመሀሙ፡ ለእርዳለሁ፡ ወይበለሙ፡  
ሣለው፡ ለወልደ፡ እንደእሙሁዋው፡ ይገበኝ፡ ወስተ፡ እድ፡ በብኩ፡ ወይቀ

## AMHARIC OF ABU RUMI.

## TIGRÉ OF PEARCE.

23. Yassus ter negger, Enter armine kar coulu negger zer coun zer armine hum.

24. Wer sharshar el abbo ov el corler ter buckey hu wer ter negger mis nivart, Igze ane armine aggas kar ane z' hiarmine.

25. Shar Yassus reiyer zer el souart mussea ber weiyer amhadda, ter courhe mis el gannin ber negger ov hum, Anter arvas wer tsummum gannin ane aszas kar nar woutsou ker hum, wer hit artou dummo ov hum.

26. Wer el gannin buckhe wer cudded hum wer woutshu ker hum, wer hu nevver com zer hadda zer mote ; com zer bel hom, Mote hu hum.

27. Mai Yassus tuckerbel ber hidhum wer er larl hum, wer hu tinneshu.

28. Wer shar enter musse hom ov bate ariothum ter tiock hum, be gilde, Le munte niner hi ner carl mer woutshehum.

29. Wer hu negger ov hom, Zer ineet hi mussea ber calli mai tsollote wer tsomeet.

30. Wer tennestar ker zeu, wer hellef ov markel Galilee : wer hu imbe hadda sevvi enter felet.

## AMHARIC OF PEARCE.

23. Yassus ter negger ler hereso, Berhoun anter ter armine coulu negger hewon ler hereso zer arminho.

24. Yeanigzea yer lig abbart ter leckasho ter negger incho anvar, Gatou, <sup>†</sup>Igzi, anne armin, aggaz anter yer anne hi armine.

25. Yeanigzea Yassus se heiyer ler souch inder himuttal rotal ber hand, ter quoterto ler gannin nufs ter neggerho, Anter dudar duncoro nufs anne aszasho nar wouttou ker hereso, artergebbber ler hereso wost ingiddea.

26. Ler gannin nufs ligho cuddedho ergig wouttertou ker hereso, henebberho inder hander mote; yusk el terneggerhu, Mote ho arlo.

27. Yassus tuckerbel ber higho astenneser ler hereso, lie artennesho.

28. Yeanigzea ser gibber wost er bateho, ariotho tiock ler hereso ber quoito, ter minder niner alchellam mer wouttero ler hereso.

29. Hereso ter negger hu, Yean hinet <sup>†</sup>barhe himuttam bel er tsollote tsomet <sup>†</sup>tomeet.

30. Ker zear hid hu hellefho marl wost er Galilee, hereso alwodan hand er wond mer oqualhu.

## ETHIOPIAN VERSION.

ԴԱՓ::ՈՓԵԼԱՄ:ՈՎԱԼԻՒ:ԾԼՒ:ՔԴՅԱՀ:ՈՀԱՐԴԱՇ:ԽԸ  
ՈՂԱՄ:ՈՔԱԾՍՈՒ:ՏՈՒՆԱՐ:ՈՉՈՒՐ:ՓՈՑԻ:ՓԱՀԱՌՊՈՒ:ՈՒՐ  
Հ:ՈՒ:ՔՈՂԱՄ:ԳՈՅՆԻՆ:ԽՈՅԻՄ:ՈՒԳՐՒ:ՈՒՐԵՐԵՐ  
Մ:ՈՒՐԵՐԵՐ:ՀՈՄ:ԴՈՍԱ:ՈՈՐԵՐԵՐՄ:ՈՒԳՐՒ:ՄԿ:  
ՀՆՀ:ԲՍՈՒ:ՀԳՎԱՄ:ՈՅՈւ:ՈԺՈՐՄ:ԱՍՈՎԵՒ:ՈՒՆԱՃ:  
Ք:ՈՔՈՂԱՄ:ԽՔՃՓՃ:ԱՎՓ:ՔԻՒՅ:ԱՐԴԻՒ:ԾԱՐ:ԱԽՈՒ:  
ՈՔԻՅ:ԱԽՈՒ:ԱԽՈՒ:ՈՅՄԱ:ԽՊԵ:ՈՀԱՓՊՈՒ:ՈՒՆԱՃ:  
ՀՆՀ:ՈԴՊՊ:ԴՈՎԱ:ՈՒՎԵՒ:ԴՈՎԱ:ԱԽ:ՈՒՎՎ:Դ  
ՎԵ:ՈՈՊՊ:ԴՈՎԱ:ԴՈՎԱ:ՈՒՎԵՒ:ԴՈՎԱ:ԱԽ:ՈՒՎՎ:  
ՀՏՈՎԱ:ՀՆՀՈՒ:ԾԴՄ:ԽՀՅՈՒ:ՈՀՎԱ:ԲԴՅՈՒ:ՈՔ  
ՈՒ:ԱՓ:ՈՒԿՃՀ:ԽՔՎԵՀ:ՀԵՅՅԻՒ:ՈՒՊՊ:ՈՒՆԱՃ:  
ՀՆՀ:ՀԴՄՈՒ:ԳԴՄ:ԽՀՅՈՒ:ՈՀՎԱ:ԲԴՅՈՒ:ՈՔ

## AMHARIC OF ABU RUMI.

## TIGRÉ OF PEARCE.

31. Ker hu tummar ariot hum, wer ter negger ov hom, El wod der sevvi  
 † Isgare ter hellefha ov hid souan † sevvian wer hu cuttwail hu hom, wer en  
 darhe ter cuttwail hum ter larl † tensar el selest † salsi er marlte.

32. Mai hi felet hom zer negger wer ferre mer tiock hum.

33. Wer hu mussea ov Capernaum wer enter nevverer ov wost el bate  
 hu tiock hom, Munte er barse he yeat com amhadda ber mungard.

34. Mai suckerbel hom, ker ber mungard ter barse hom mane zer coun  
 el avviea.

35. Wer hu tackermut wer sover el assertacouletta wer negger ov hom,  
 Zer arlu sevvi dellea fellermer, lou be darhe coulu hecoun wer gibber  
 ler. coulu.

36. Wer tuckerbel hadda corler, wer tuckel hu ov markel hom, wer  
 shar enter tuckerbel hu ov hid hum, hu negger ov hom :

37. Zerarlu zer tuckerbel hadda comzer corler ber sume ane, tuckerbel  
 hu ane; wer zerarlu zer tuckerbel ane, hi tuckerbel ane mai zume † hu  
 zer sedded ane .

38. Wer Yohannis millash hum ternegger, Guity, reiyer erner hadda zer  
 woutsou er gannent ber ni kar sume, wer hu hi cuttle erner, wer niner  
 guzzes hum kinder zer hi cuttle erner.

## AMHARIC OF PEARCE.

31. Hereso aslummer ler Ario tho ter neggerhu, Ler wond lig † Isgare lig  
 ter setterto ler hig er wondouch inder heguddelho, serguddelho berquarler,  
 hereso hetenessar ber surstinyer cun.

32. Al oker bet neggerho, ter ferrerto inder hineggerhu ler hereso.

33. Hereso mutterto ler Capernaum, ser nebberho ber wost er bate,  
 tiockho ler heresu, Minderernu yean ter tallerachchu ber mungard.

34. Coulu zumerbelhu, ber mungard ter tsaller † talto mane ker couluhu  
 tarlack he wonal.

35. Hereso tackermut tertou † turtou ler asseroulet ter neggerho ler  
 heresu, wond buffeit ber won hefellegarlu, hereso ker coulu ber quarler  
 he wonal, lola ler coulu.

36. Hander tarnash ascar † lig tuckerbelho, argebber ber marlu.  
 Yeanigzea se tuckerbelho wost higho, ter neggerho ler heresu :

37. Yermeroun mertuckerbel hand indearlu tarnast ascar † lig ber anne  
 sume, l' anne tuckerbel. Yermeroun l' anne tuckerbel, l' anne hi tuckerbel,  
 hereso ser sedded l' anne.

38. Yohannis mellashho ter negger, Gatou, hieyerner hand set woutton  
 Satan † gannent ber anter sume, al ter cuttle ler aner † anner terguzzesho  
 anner ler hereso, inder alcuttle ler anner.

## ETHIOPIAN VERSION.

ወ፡ እስመ፡ አሉ፡ ዘዴ፡ በስምም፡ ወደናል፡ ፍጤ፡ እስከ  
ቀ፡ ቅል፡ ለሰላም፡ እስመ፡ እዋጥበሙ፡ አገሩ፡ ለድቃውንም፡ በጀትም፡  
ወንቁ፡ ወዘነትም፡ የቅር፡ ማየ፡ ቅል፡ በስምም፡ እስመ፡ እለ፡  
ክርስቶስ፡ እኩታም፡ እሚን፡ እብላዕም፡ እየተኞል፡ ስዕች፡ ወዘነት፡ ወዘነት  
አቅራይ፡ እቅራይ፡ እቅራይ፡ ተፈጥሮ፡ ወቅታል፡ ወቅታል፡ ተፈጥሮ፡ ወቅታል  
ቅር፡ በስምም፡ እቅራይ፡ ማቅረብ፡ እድን፡ ወያዥምዎ፡ ወሰት፡ ቅል፡  
በቅር፡ ወንቁ፡ እቅራይ፡ ተፈጥሮ፡ ወቅታል፡ ወቅታል፡ ወቅታል፡ እድን  
ተባኑ፡ ወሰት፡ ሲደወጥ፡ እሞተባኑ፡ ወሰት፡ እሳት፡ ጉዳማ፡ ወሰለ  
ክልሉሁ፡ እድዋነ፡ እበ፡ እሳቱ፡ እደመፍኝ፡ ወሰቻ፡ እድቃውም፡  
ወንቁ፡ እንደበ፡ ተፈጥሮ፡ ወቅታል፡ ወንድፋ፡ እሞተበ፡ ወንድፋ፡ ወንድፋ  
ተካሱበ፡ ተባኑ፡ ወሰት፡ ሲደወጥ፡ እሞተባኑ፡ ወሰለ፡ ይልሉሁ፡  
እንደበ፡ ወሰት፡ ጉዳማ፡ ወሰት፡ እሳት፡ እደመፍኝ፡ እበ፡ ለቻ፡ እ

AMHARIC OF ABU RUMIL

ԴԱՅԱ: ՀԱՐԻՃ: ԲԹԳՇԱ: ԲԼԳԲ: ՈՒ: ԹԺ: ՈՂ  
ՀՄ: ԲՊՋԱ: ՍՂ: ԽՂՑՒ: ԵՂ: ՀՎԴ: ՔՎ: ՓԵ: ԲՄՈՒ:  
ՈՒՄՊ: ԱԽԾՈՒՒ: ՀՆՔՄԴՒ: ՀՎԴՒ: ՀԼՒՀԱՄ: ՓԿՈՒ: ՀՆՔ  
ԲԹԳ: ԲՊԴԳՊ: ՀՆՔՅ: ԽՂԱՄ: ԽՎԴՒ: ՈՒ: ԲՄԱԴԴՅ: ԵԽԱ  
ՓԱ: ԲՎԳՄ: ԲՀՋԲ: ՈՉԴՖ: ՀԲԾՇ: ՈՋ: ՈՒԾ: ՈՎԲԴՎ: ՀՆՔԴ  
ՊՄ: ՈՒԽԴՄ: ՓՀՄԴ: ԵԽԱԽԱՀ: ՈՋ: ԽՎԴՒ: ՈՒԽՈ: ՈՉՋ:  
ՀՆՔ: ՍՂԴ: ՀՆՔ: ԽԾՄ: ՈՋ: ԵՎՀՊ: ԽԴՄՎ: ՈՋՄՎ: ՀԴԴ:  
ԴՂ: ԲՊՋՊՄ: ՀԴԴՎ: ԲՊՋՄ: ՀՎԴՎ: ՈՒԽԴՄ: ՓՀՄԴ:  
ՍՂԴ: ՀՆՔ: ԽԾՄ: ՈՋ: ԵՎՀՊ: ԽԴՄՎ: ՈՒԽՈ: ՈՉՋ:  
ՀՆՔ: ՍՂԴ: ՀՆՔ: ԽԾՄ: ՈՋ: ԵՎՀՊ: ԽԴՄՎ: ՈՒԽԴՄ: ՓՀՄԴ:

## TIGRÉ OF PEARCE.

39. Mai Yassus ter negger, Hi 't er guzzes hum ker yeavila hadda sevvi zer gebber avieyea negger be sume ane, zer carl mer negger nishta itiat ov ane.

40. Ker hu zer hi tsalli ner mis niner.

41. Ker zerarlu zer hev kar fingal moi ner setta ov sume ane, kinder zer heyeatcom ne Christos, ack ane negger he yeatcom, hu hi tiffer worrarler.

42. Wer zer arlu zer hev hadda zume er nishta zer armine ov ane, he esh le hum hadda muttarn ter suckkel ov marger hum wer ter taller †wergerhu ov el barhe.

43. Wer enter buddel kar hid kar, quorets hu : hi esh er kar ler anter mer artou ov nuſs ber ankass, ker enter arlu couletta hid mer ked ler gannam ov wost el houve zer arlem hi tuffer.

44. Zer assicar hom zer hi mote, wer el houve zer hi tuffer.

45. Wer enter iggre kar ter buddel kar, quorets hu : hi esh er kar ler artou ankass ov nuſs ker enter arlu couletta iggre mer artou †wogererhu ov wost gannam ov wost houve zer arlem hi tuffer.

## AMHARIC OF PEARCE.

39. Yassus ternegger, Arteguzzesho, yerhinore hand er wond tarlack negger mer arderergo ber anne sume, ber ticket negger he souerho caffu ler anne.

40. Hereso al ter talto l' anner ker niner hewone.

41. Yermeroun l' anter mer set fingal wor mer tutter ber anne sume, cerler Cristos wargon berounachchu, ounet anne neggerachchu, hereso hi tuffar worrartho.

42. Yermeroun merasquotter hander year tarnash ascarouch zer armine ler anne, ber shellal ler hereso hander wofehou ter asser ker unguṭ †hun-gutho ter taller ker bar.

43. Yer anter hig ber asquotter †buddelal ler anter, quoretho, he shellal ler anter mer gibber ler nuſs ber hankas, ker mer hid ler gannan ber oulet hig wost er sart zer ler arlem hi tiffar †tuffer.

44. Yean ler til hi motehu, ler sart hi tuffer.

45. Yer anter igger buddelal ler anter, quoretho, he shellal ler anter mergibber ler nuſs ber ankas er ker mer gibber ler gannam ber oulet igger wost er sart zer ler arlem mer hi won mer tuffer.

## ETHIOPIC VERSION.

ይዚውም፡ወኩጥቱ፡አድሙፍኝ፡ወኩሙዝ፡ኋይዞ፡ተስትጥኑ፡ዋል  
ክ፡ደንደብ፡ኋቃድ፡ተባእ፡ወስተ፡መጀግዣ፡ኋዘዘሩበር፡ኋ  
ሞትጊኝ፡ወሰለ፡ኋልፈሮታዎ፡ወስተ፡ንግድም፡ዘኩጥ፡፡ኋ  
በ፡ወቻ፡አድዚውም፡ወኩጥቱ፡አድሙፍኝ፡፡ኋነሙ፡ለኩሉ፡በኩጥ፡  
ደሚለሁው፡ወኩሉ፡ዘመበሩ፡በኩጥ፡ደተማረለሁ፡ዋናድ፡ወኩጥ፡  
ቂወ፡ወኩጥ፡፡ወኩሙዝ፡ቂወ፡ለሁክ፡በሞት፡ኋንዱ፡ደቀሰሙ፡፡  
ቂወ፡ኋንዱ፡ርብዱ፡በበደናቸውም፡ወተዋናው፡፡

## AMHARIC OF ABU RUMI.

ተ፡፡ወደ፡መጀግዣ፡ኋዘዘሩበር፡በተገበ፡ደናልና፡፡በጽድ፡ኋ  
ይና፡፡ሁለጥ፡ኋይና፡ኤርሱ፡ወደ፡ኋነጥ፡ንግድም፡ኋተገበ፡፡ተሉ፡የሚደ  
ቀጥ፡ኋነጥፉሙ፡የሚደሙፍ፡፡ሁለ፡በኩጥ፡ደጠቅጥል፡፡መጀግዣ፡ኋ  
ሁለ፡በጠቅጥል፡፡ጠቅጥል፡፡መጀግዣ፡ኋው፡፡ጠቅጥል፡የሚደሙፍ፡ኋ  
ኋሁ：  
በሞት፡ደጠቅጥል፡፡ከውጭታቸው፡፡ጠቅጥል፡ደህን፡ኋርጥ፡በርጥ  
ታቸው፡በስላም፡ተናገሩ፡፡

## TIGRÉ OF PEARCE.

46. Zer assicar hom hi mote, wer el houve zer hi tuffer.  
 47. Wer enter ine kar buddel kar, bockcos hu: hi esh er kar mer artou ov wost el negustart Isgare mis hadda ine enter arlu couletta ine mer woherer ov wost gannam houve.  
 48. Zer assicar hom hi mote, wer el houve zer hi tuffer.  
 49. Ker coulu hadda ter chouhu mis houve, wer coulu mistre ter chouhu mis chou.  
 50. Chou subbuck, mai el chou enter tuffer ile ni chou hu ber zear hi tuffet hu arder chou ov wost er kar †kume, wer arder armarn hadda mis hadda † amhadda.

## AMHARIC OF PEARCE.

46. Yean ler til hi motehu, ler sart hi tuffer.  
 47. Ineho ber buddelho, aswöttou: he shellal ler anter mergibber wost ler negustart Igzare ler hander ine, ker oulet ine mer gibber wost er gannam sart.  
 48. Yean ler til hi motehu, ler sart hi tuffer.  
 49. Ker coulu hand ter lousehu ber sart, coulu musswort ter loushu ber chou.  
 50. Chou malcom, enter chou ar tuffer ler chouount mer tuffet ber minder ter tuffet achchu arnore chou ber wost achchu, arnore armarn hand ler hand.

IN order to render Mr. Pearce's Versions more intelligible, I have attempted to exhibit Specimens of them in the Ethiopic Character. It appears that he has not only deviated widely from analogy in his orthography, but has also made numerous grammatical errors, and violated the idiom of the language, in attempting to render *each word and particle* in the English Version, from which he translated, by a corresponding one in Tigré or Amharic. Sometimes also he seems to have forgotten, or to have been ignorant of, certain forms or expressions which should have been introduced. For instance, in his Amharic Version, there is scarcely a copulative or disjunctive particle in the whole chapter, not even the conjunction *and*. Supported by the authority of Abu Rumi, I feel that I may make such remarks as these, without incurring the charge of presumption. But, at the same time, there is reason to believe that Mr. Pearce has accurately expressed the native pronunciation; and it is possible that, in the rapidity of colloquial communication, many of the characteristics of particular inflexion may be lost, and so have disappeared also from Mr. Pearce's Versions. We know that in Syriac the sound of the vowel which distinguishes the third person plural from the third person singular, in the preterite of verbs, is lost, even in more solemn and deliberate reading. Yet if similar cases were at all of frequent occurrence in Amharic, the circumstance would not have escaped the inquisitive and indefatigable research of Ludolf.

## TIGRÉ.

1. ወሂ፡ኩረ፡ኩበዋ፡በአቃ፡እኔ፡እኩረርኩ፡ሁለ፡ተደ፡ተደዥዋ፡  
ሁለ፡ኩበየ፡ሁፈላጥሙ፡ኩ፡ዋጥ፡ተዘረጋፈዋ፡እሉ፡  
ትንሃጥጥ፡ኩ፡እግዢአበር፡እንጥ፡ተመጽእ፡ዋስ፡ኩይል፡፡
2. ወያርድ፡ነደሰተ፡መመልተ፡የተከ፡ወሰደ፡ዋስ፡ዋስሁዋ፡እጥርስ፡  
ወጥቅብ፡ወጥቅን፡ወመርአሁዋ፡ለሰለ፡ኩ፡ተደ፡በበደ፡  
እዋጊ፡በበደሁዋ፡ወጥለውሙ፡ኩ፡ቍድዋሁዋ፡፡

3. ወዓድኅሁም፡ ተበረቃ፡ ልነት፡ እስድ፡ ትመ፡ በረዳ፡ ትእዛዬ፡ ከዚ  
ለ፡ ስራተኞ፡ ጽበ፡ ፍዴር፡ በአሰራዎቻም፡
4. ወዘመልክ፡ ዓይነዎቹ፡ አልያሳ፡ ወጪ፡ መጥብ፡ ወተኞሩዎቹ፡ ወጪ፡  
የጥኑ፡
5. ወፈጥርስ፡ መለስ፡ ወተኞሩ፡ ጽበ፡ የጥኑ፡ 2፩፡ ክፍ፡ ባንኩ፡ መስኩ  
ቁ፡ ጽበዝር፡ ወዘመልክ፡ እና፡ ማልጣ፡ ተደርሱ፡ ልኝ፡ ለእንተ፡ ወቅ  
ድ፡ ለመጥብ፡ ወቅድ፡ ለእልያሳ፡
6. ትሆ፡ አይደለም፡ ወንታ፡ መኞር፡ ትቦላ፡ ዓይነዎቹ፡ በጥዋው፡ ል  
ርስ፡
7. ወዘመልክ፡ ተደርሱ፡ ወመኖም፡ ዘላል፡ ክፍ፡ ባንኩ፡ ወዘመልክ፡ ወቅ  
ድ፡ ትእልዎም፡ ተኞሩ፡ ከዚ፡ ፍጥቶኝ፡ ወልያሮ፡ ለመጥብ፡
8. ወበደኞቸ፡ ትእዛዬ፡ ይረዳዎቹ፡ በተርሮ፡ አጥርሮ፡ ስብል፡ ከ  
ልኝ፡ የጥኑ፡ በቀር፡ ወከሆዎቹ፡ በረድ፡
9. ወእኔታ፡ ወረዳዎቹ፡ ትእልዎም፡ ሁ፡ መዘመልክ፡ እናዚ፡ አይነ  
ሏ፡ ስብል፡ ከርሮዎቹ፡ ያር፡ ትእልዎል፡ ስብል፡ ተኞቂ፡ ትእል  
ዎች፡
10. ወእኔተው፡ ከርር፡ ዓይነዎቹ፡ እኔታ፡ መዋወ፡ ተደርሱ፡ ወቅ፡  
ወቅ፡ ወንታ፡ መለጥ፡ እልተኞቂ፡ ትእልዎች፡

## AMHARIC.

1. እርም፡ ተኞሩ፡ ለእርስዎ፡ እውነታ፡ እ፡ እኞራቸ፡ ትዚያ፡ ከዚያ፡ እና፡  
ዘዚያ፡ የየነዎሙ፡ ለሞት፡ እስዱ፡ ተሳም፡ ለእንዋጥ፡ እኞዱ  
አብዕር፡ መጥቶ፡ በእያደ፡ ጽል፡
2. ለደኑ፡ ተደርሱ፡ ወቅ፡ በእያደ፡ የጥኑ፡ በእናዚ፡ ልጥርስ፡ የሰው፡  
የአንድ፡ መረጃዎ፡ ለደ፡ ወስጥ፡ እናዚ፡ ልጥር፡ እሞ፡ በቻ፡ እ  
ርምዎ፡ ወልኝ፡ ተለዋወ፡ ትእቄ፡
3. ልብስ፡ ተበረቃ፡ እናሆ፡ ዓይነ፡ በረዳ፡ እናዚ፡ ስራተኞ፡ ትወ  
ደር፡ በእናዚልዎ፡ መኞቂዎ፡
4. የመጣቸ፡ ለእርስዎ፡ አልያሳ፡ ትመጥብ፡ ጽል፡ ተኞሩ፡ ትወጥኑ፡  
ጽል፡
5. ልጥርስ፡ መለስ፡ ተኞሩ፡ ለየጥኑ፡ 2፩፡ መልካም፡ ጽል፡ ትዚያ፡ ከዚያ፡

- սովզ: Յնշ: Մնտ: Կար: հնք: Ահնտ: հնք: Ամոն: հն  
ք: Ահնքոն::
6. Հշր: Մանք: Պոչք: Սունց: հնք: Գլուխոր::
  7. Քչուշ: հնք: քսու: հնք: Ցև: հնք: հնք: ք-գու: սո  
դի: ԿՈՓՈՒ: քսու: Մանց: Բհն: սոփըք: Ահնք: հնութոր::
  8. Ուշ-նշ: նար: ՈՒհն: հնք: Ուշ: հնք: հնան: Բին: ՈՓԸ: Ո  
ւութ: նշ:
  9. հնդ: Ուշ: Խափու: Հշր: հիհնտ: հնք: հենդ: Ահնք:  
Ուշ: Բհնու: Հնշ: հնու: Ափ: Ենադ: Կոփու:
  10. ԲՇ: Հնշ: ԲԻ: Ուդ: Մք: Մանք: Ահնք: Ահնք: Պոչք:  
Հ: Սպար: Սուդ: Կոփու:

IN CAPUT NONUM EVANGELII S. MARCI  
E VERSIONE AMHARICA AB ABU RUMI CONFECTA  
PRAXIS GRAMMATICA.

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1. አለቻውም:] *Et dixit illis.* Radix Bilitera, አለ፡ *Dixit.* ተዎ፡ (rarius የጥዎ፡ Ludolfo ብጥ፡) est pronomen affixum 3 pers. plur. quod vocalem præcedentem in quartum ordinem transfert. ፘው፡ Conjunctio postfixa, *Et*.
2. ኃውንት፡] *Certo.* Nom. subst. *Fides, Veritas.* Ludolfo ኃዋት፡ Hic autem adverbialiter ponitur, per ellipsis præpositionis ቤ፡.
3. አለቻኝሉሁ፡] *Vobis dico.* Vox composita ex አለቻሁ፡ አሉሁ፡ (Scripsisset Ludolfus አለቻኝ፡ አሉኝ፡) Litera autem gutturalis እ፡ in quarti ordinis vocalem pro more absorbetur, quæ cum vocali præcedente secundi ordinis, diphthongum efficit: cùm vero ሂ፡ diphthongi non sit capax, in literam cognatam ጽ፡ mutatur, unde ex ሂእ fit ጽ፡ (Affixum ተሂ፡ nunquam aliàs in versione nostra per ጽ፡ scribitur.) Deinde አለቻሁ፡ *Vobis,* ex አለ፡ *Ad, Versus,* et pronom. affix. 2 pers. plur. ተሂ፡ composita est, vocali præcedente in quartum ordinem ob affixum translatâ. አሉሁ፡ *Dixi;* a rad. አለ፡ est 1 pers. sing. præteriti, quæ apud Ludolfum in እ፡ terminatur.
4. ቤኩሁ፡] *Hic.* Adverbium. ቤኩ፡ Ludolfo, quem vide, Lexic. Amhar. in voc. ክኩ፡.
5. ባቀሙታ፡] *Ex iis qui stant.* ቤ፡ præpositio præfixa, *Ex.* Deinde relativum ስ፡ pro more omittitur, seu potius celeris pronunciationis vitio in literam præcedentem absorbetur, et ብሙ፡ 3 pers. plur. præt. a rad. ብሙ፡ *Stetit.* ተ፡ affixum pronominale 3 pers. sing.; sed sæpiissime verbis in 3 pers. plur. otiose, ut hic, additur; sive pleonasticè, sive euphoniae gratiâ.

6. ስዕች:] *Homines.* (Latine dices *Quidam.*) Pluralis regulariter a nomine ስዕች: *Homo*, formatus.
7. አለ:] *Sunt.* 3 pers. plur. præt. ab eadem rad. አለ: de qua supra. Habet enim significationes diversas duas, 1. *Dixit.* 2. *Est.*
8. የዕች:] *Mortem.* A nom. subst. የዕች: *Mors.* ጥ: accusativi nota est.
9. የመረቃውነት:] *Qui non gustabunt.* የ: relativum est; quod verbis præfixum የ: plerumque adsciscit, et fit የየ: (Hasce literas Ludolfus pro participii præformativis accepit; minus accurate). Deinde መ: pro የ: scribitur, quòd particula negativa እ: utpote quæ litera gutturalis sit, in vocalem quarti ordinis absorbeatur. የቃውነት: 3 pers. plur. fut. a rad. ቃውነት: *Gustavit.* De affixo ቃ: vid. supra, n. 5.
10. እስከየሮ፡ይረሰ፡ይረሰ፡] *Donec viderint.* Binæ istæ particulæ, እስከ፡ nempe præcedens, et የሮ፡ subsequens, conjunctim pro adverbio *Donec* usurpan- tur. Ad literam, *Usque ad horam adventū*, significare possint, nam የሮ፡ est a rad. የሮ፡ *Attigit, Advenit.* እስከ፡ autem, sequente, ut sæpius fit, የ præformativa 3 pers. fut., eam absorbet, et እስከ፡ scribitur. Eādem formâ et hīc occurrit, sed minus regulariter, ante የ፡ Hoc autem et in aliis præfixis, et in lingua etiam Æthiopica accidit. Deinde, ሮ፡ est pro የአ፡ s. የአ፡ absorpta pro more litera gutturali, 3 pers. plur. fut. a rad. እ፡ (*Ludolfo እ፡*) *Vidit.*
11. መንገዴ፡እዝዴ፡አብበር፡] *Regnum Domini.* Phrasis et voces mere Æthiopicæ.
12. ስተሙ፡] *Veniens:* ad literam, *Cum veniat.* ስ፡ particula præfixa, ejusdem significationis cum Æthiopica እዝ፡ (vid. Lud. Lex. Æthiop. in voc. እዝ፡). ተሙ፡ est 3 pers. sing. fem. fut. a rad. መሙ፡ s. መእ፡ *Venit.* Obiter autem notandum quòd literæ መ፡እ፡ et ዘ፡ in lingua Amharica sæpissime inter se mutuo convertantur.
13. ባድራ፡] *In potentia.* ባ፡ præpositio præfixa, *In.* ፍድራ፡ nomen Æthiopicum; *Vis, Robur:* item, *Opus stupendum, Miraculum.*
14. ባስድሳት፡ቁኔም፡በኩለ፡] *Et post sex dies.* Notanda vocum collocatio, quæ talis est, *Quàm-sex dies-et post.* ባኩለ፡ *Post;* adverbium est e ባ et ፍለ፡ (vid. Lud. Lex. Amhar. voc. ፍለ፡) compositum, et cum particula ባ sequente construitur, quæ idcirco adjektivo numerali ስድሳት፡ præfigitur.

**Φ΢ΨΩ:** Nom. subst. **Φ΢:** *Dies*, conjunctione **ΨΩ:** postfixa, de qua vid. n. 1. supra.

15. **ΟΠΩΡ:] Assumpsit.** Ipsa radix.
16. **ΡΙΤΡΩ:] JESUS.** Contractum ex Æthiopico **እ.Ρጥ.ጥ.:**
17. **እ.ጥ.ር.ስ.:** *Petrum.* Nom. propri. in accusativo; vid. n. 8.
18. **የ.ዕ.ቅ.ብ.ን.ቃ.፡የ.ዘ.ክ.ብ.ን.ቃ.፡** *Et Jacobum, et Joannem.* Nomina propria in accusativo, addita utriusque conjunctione **ቃ.:**
19. **ዕ.ቅ.፡]** *Versùs.* Præpositio separabilis, aliquando tamen cum voce sequente coalescens, præsertim cùm a litera gutturali incipiat.
20. **ራ.ቁ.ቃ.፡]** *Excelsum.* Ludolfi **ራ.ዘ.ቁ.፡** *Longus*, ejusdem est originis.
21. **ተ.ራ.ራ.ቃ.፡]** *Et montem.* Nom. subst. **ተ.ራ.ራ.፡** *Mons*, cum conjunctione **ቃ.:**
22. **እ.ወ.ጥ.ቃ.፡]** *Eduxit eos.* **እ.ወ.ጥ.፡** est 3 pers. sing. præt. conj. II. a rad. **ወ.ጥ.፡** s. **ወ.ቃ.፡** *Exiit.* De affixo **ቃ.፡** vid. num. 1.
23. **ለ.በ.ቃ.ቃ.፡]** *Seorsum.* Vox **በ.ቃ.፡** *Solus*, est e numero adjectivorum quæ “affixa personalia ad significandas personas requirunt;” unde dicitur **በ.ቃ.ኩ.፡** *Tu solus*, **በ.ቃ.ቃ.፡** *Ille solus*, **በ.ቃ.ቃ.፡** *Illi soli.* (Ludolf. Gramm. Amhar. Lib. VI. Cap. ii. 3.). Deinde præpositio **ለ.፡** præfixa eam vim habere videtur q. d. *In locum ubi soli essent.*
24. **ተ.ለ.ወ.ጥ.ቃ.፡]** *Et transformatus est.* 3 pers. sing. præt. Conj. III. a rad. **ለ.ወ.ጥ.፡** Ludolfo *Dissolvit*: a qua quidem significatione *transformandi* notio facile deducitur. De conjunctione **ቃ.:** utpote jam satis notâ, plura non adjiciemus.
25. **በ.ራ.ታ.ቃ.፡]** *In conspectu eorum.* **በ.፡** præpositio est, *In.* **ራ.ታ.፡** nom. subst. *Facies, Conspectus.* **ታ.ቃ.፡** vocali quarti ordinis præcedente, affixum personale et possessivum. (n. 1.)
26. **ለ.በ.ጥ.ቃ.፡]** *Et vestis ejus.* Nom. Æthiop. femin. **ለ.በ.ጥ.፡** *Vestis, Vestitus*, cum affixo ‘u’, *eius*.
27. **ቁ.ቁ.፡ ቁ.ቁ.፡]** *Ea deveniente alba.* **ቁ.ቁ.፡** (Lud. **ቁ.ቁ.አ.፡**) nom. adject. *Albus, a.* **ቁ.ቁ.፡** est infinitivus participialis, a rad. **ሁ.ቁ.፡** (Lud. **ሁ.ቁ.፡** et **ተ.ሁ.ቁ.፡**) *Fuit, Factus est.* Infinitivus regularis est, ut apud Ludolfum, (Gr. Amh. L. II. Cap. xii. 21.) **ሙ.ሁ.ቁ.፡** sed forma quam ille recte participiale in aliis conjugationibus appellavit, (ib. Cap. xiii. not. et Cap. xiv. 4.) est **ሁ.ቁ.፡**

Italice *essendo*. Nunquam autem sine affixo pronomine, quantum observavi, usurpatur. In 3 pers. sing. habemus **ሀ-ቻ፡** *essendo egli*, **ሁ-ቻ፡** *essendo ella*, ut in hoc loco legitur, ob nomen femininum **ለ-ዕስ፡** Notandum autem quod omnes conjugationes et omnia verborum genera infinitivos suos participiales habeant, quod Ludolfus ob librorum Amharicorum inopiam, non satis perspexerat.

28. **ሙ-ሉ፡ሙ-ሉ፡ተል፡ኳንፈት፡**] *Mirum in modum augeri pergebat*. Phrasis ista, cum præcedente conjuncta, hunc sensum efficit, *Vestis ejus valde incandescebat*. Ut singula expendamus, **ኳንፈት፡** est 3 pers. sing. fem. præt. a rad. **ኳንፈ፡** *Fuit*, cum nomine **ለ-ዕስ፡** genere concordans. Verbum autem **ኳንፈ፡** sequente (ut h. l.) subjunctivo, sæpiissime usurpatur ad eundem modum ac Latine dicitur, ‘*Factum est ut incandesceret*’ nec tamen eadem prorsus significatione, quippe sensum pergendi et continuandi includere videtur. Haud absimilis ut usus Arabici ﻢ. Deinde **ሙ-ሉ፡** est a **ሙ-ሙ፡** vel **ሙ-እ፡** *Major fuit*, litera **ሙ፡** in **ሙ፡** liquecente (vid. Lud. Gr. Amh. II. iv. 7.) et **ተል፡** fem. a verbo defectivo **ደል፡** *Dicit, Dicat*. Jam vero notum est, verba *dicendi* apud Habessinos singulari plane modo cum particulis conjungi, ut **ኩም፡እል፡** *Dixit, St!* pro *Siluit*: **ኩምዥ፡እል፡** *Dixit, Non*; pro, *Recusavit*: et hujusmodi est phrasis ista, **ሙ-ሉ፡ተል፡** *Dicat, Magis*; pro, *Augeatur*. Vocis autem **ሙ-ሉ፡** repetitio intensiva est, unde verti, *Mirum in modum*.

Omnino hæc tota clausula e difficilioribus est.

29. **ኩ-ጽዋ፡]** *Sicut*. Adverbium.

30. **ሙ-ሩ፡]** *Grando*. Nom. subst. Hic pro *Nive*.

31. **አ-ቃዥ፡]** *Fullo*. Ludolfo est **አ-ቃዥ፡** *Lotor*, sed hic absolute pro, *Lotor vestium, Fullo*.

32. **ሙ-ያ-ቻ፡]** *Ita ut non possit*. De præfixo **ሙ-ያ፡** vid. sup. n. 9. **ቻ፡** (quæ quidem forma apud Ludolfum non extat) est 3 pers. sing. fut. vel subjunct. a rad. Bilit. **ቻ፡** *Potuit*. Notandum autem quod relativum **ሁ፡** constructionem hic habeat peculiarem, et Latine per adverbium vel conjunctionem, ut videtur, reddendum est.

33. **ሙ-ጥ-ር፡እሮ፡]** *Super terram*. **ጥ-ር፡** *Terra*. Particula **እሮ፡** cum **ሁ፡** composita, præpositionem efficit. Habemus igitur **ሙ-ጥ-ር፡** *Super*, ut **ሙ-ቻ፡**

- Λ:** *Post*, (n. 14); sed substantivum quod a præpositione regitur plerumque interponi solet, ut hic ΦΩΡ··Σ·: (Vid. Lud. Gr. Amh. VI. v. 1.).
34. ΣΦΙ··ΡΡΩΤ·: ΗΞΡ·:] *Ut albam faciat.* De ΣΦΙ·: vid. sup. n. 27. **ΡΡΩΤ·:** 3 pers. sing. fut. Conj. II. ab ΑΡΩΤ·: *Fecit*, quod in prima conjugatione mihi nondum occurrit. **ΗΞΡ·:** *Ut*, conjunctio, quæ verbis *postponitur*, ut et aliæ multæ particulæ quæ in ceteris linguis *præponi* solent. Constructio autem a verbo **ΡΤΔ·:** *Possit*, dependet: q. d. *Possit ut faciat*, pro, *Possit facere*.
35. ΚΖΡΩΤ·:] *In istum modum.* Vox composita ex ΚΖΡ·: *Sicut*, et ΚΤΩΤ·: *Ille*, elisa primi ordinis gutturali. Hic autem adverbialiter accipienda est; si enim ad nomen fem. Λ·ΩΠ·: referendum esset pronomen, scribendum fuisset ΚΖΡΩΤ·Π·: *Sicut illa*.
36. ΤΓΛΛ·:] *Apparuit.* A rad. ΤΛΛ·: *Detexit.* Conj. III. Notandum autem quod versus initium asyndeton sit, quæ quidem constructio frequentis est usûs.
37. ΛΓΩΦ·:] *Eis.* E præpositione Λ·: *Ad*, et affixo ΓΩΦ·: (n. 1.) compositum.
38. ΑΛΑΡΗ·:] *Elias.* Nom. propr.
39. ΟΜΩΗ·: ΓΔ·:] *Unà cum Mose.* ΟΜΩΗ·: nomen propr. est, *Moses*. Particula ΓΔ·: cum Ο·: construitur, ut ΛΦ·: cum Ο·: (n. 33.) nomine substantivo interposito, et significat, *Unà cum*.
40. ΡΓΓΔ·ΦΩ·: ΖΩΔ·:] *Et loquebantur.* ΡΓΓΔ·: 3 pers. plur. fut. a ΤΓΓΔ·: *Locutus est*; quod a rad. ΖΩΔ·: *Narravit*. Retinet autem formam octavæ conjugationis Æthiopicæ. ΖΩΔ·: est a rad. ΖΩΔ·: *Fuit*, de cuius constructione vid. n. 28.
41. ΟΠΡΗ·: ΓΔ·:] *Unà cum Jesu.* Vid. n. 39.
42. ΟΜΛΗ·:] *Respondit.* Ipsa radix.
43. ΡΓΓΔ·ΖΦΩ·:] *Et Jesum.* Accusativus a nomine ΡΓΓΗ·: addita conjunctione ΖΦΩ·: Regitur a verbo sequente ΑΛ·: *Dixit, allocutus est*.
44. ΟΜΦΩΗ·Σ·: ΥΡ·:] *O magister!* ΟΜΦΩΗ·Σ·: nom. subst. a rad. ΟΜΦΔ·: s. ΟΜΥΔ·: *Docuit*. ΥΡ·: interjectio appellandi, postposita; Arabicæ ی respondens. Ludolfus ΥΡ·: scribit et perperam *Meus* interpretatur. In universum autem notandum est, quod pro Ludolfi ی: et Τι·: Abu-Rumi fere semper Υ·: scribat.

45. ኃይታ:] *Valde.* Adverbium, quod et adjectivè pro *Multus*, *Multi*, aliando accipitur.
46. መልካም:] *Bonum.* Adjectivum. Ludolfo, *Pulcher*, *Formosus*.
47. ይው:] *Est.* Verbum anomalum, de quo Ludolf. Gr. Amh. II. xviii. 8.
48. ቴዘሂ:] *Hic.* Vid. supra, n. 4.
49. ተቃዋሚ:] *Ut consideamus.* በΩ: verbis præfixa, plerumque *Si* significat; hic autem vim fere eandem habet, quæ plerumque particulis ኃይሮ: præpositæ, ኢኩዎ: postpositæ, tribuitur, scil. *Ut*, *Quòd*. Possit tamen et hic per *Si* verti. Deinde ታቃዋሚ: est 1 pers. plur. fut. a ተቃዋሚ: *Consedit*, quod tertiae conjugationis est. In prima mihi nondum occurrit.
50. ገንተዋዎ: የጊ:] *Et tria tabernacula.* Numerale ገንተዋዎ: apud Ludolfum habes, substantivum የጊ: non item.
51. እኩሩ:] *Exstruamus.* 1 pers. plur. subjunct. a rad. ትሩ: (Ludolfo ወሩ:) *Laboravit*, *Laborando confecit*, pec. *Ædificavit*. Prima autem persona pluralis in futuro, præsentí, et subjunctivo, habet sæpissime duas preformativas እኩ: pro sola ጊ:. Hoc Ludolfus nondum observaverat.
52. እኩተ:] *Tibi.* E præpos. አ: et pronomine personali እኩተ: *Tu*, compositum. Litera autem gutturalis እ: in vocalem longam absorpta est.  
Ne vero durior videatur talis gutturalium absorptio, notandum est quod plerumque non nisi literis እ: et ፈ: accidat, quæ in pronunciatione vim consonantium vix habent. Quòd autem frequentissimi sit usûs, id ex eo oritur, quòd voces plurimæ, *Æthiopice* per **U:አ:** aut **ገ:** scriptæ, ab Abu Rumi per እ: scribantur.
53. እኩር:] *Unum.* Numerale; Ludolfo ትኩር:
54. ለመገኘው: እኩር: ለእሌያስ፡ እኩር:] *Et Mosi unum, et Eliæ unum.* Omnia expeditu facilita.
55. የጥላውን:] *Quid ei diceret.* Pro የጥላውን: quod ex ደል፡ verbo defectivo, *Dicat*, *dicit*, &c. አ፡ autem in አ፡ ob affixum ወ፡ *Eum*, transfertur. Deinde የጥላ፡ relativum est (n. 9.) et ጊ: nota accusativi, quia a verbo ደል፡ regitur. De ጊ: accusativi verbis postfixa, vid. Lud. Gr. Amh. VI. i. 6.
56. እያወቃዊሙና:] *Nam non sciebat.* Verbum የወቃዊ፡ est 3 pers. sing. fut. a rad. እወቃዊ፡ s. ሚወቃዊ፡ *Scivit*, prima radicali absorpta (vid. Lud. in voc.

- ΩΦΦ:** ἀ: præfixa cum suffixa η: conjunctim negativam efficiunt (Lud. Gr. Amh. V. i. 9.) Denique ζ: postfixa conjunctio causalit, *Nam*. Ali quando etiam copulativa est.
57. ἡλι: Quia. Plerumque præpositio est, *Propter*, hīc vero pro conjunctione accipi videtur.
58. δετ: Metuerunt. 3 pers. plur. præt. a rad. δετ: (Lud. δετ:) *Metuit*.
59. ρυνξη: Et nubes. Nom. subst. ρυνξ: *Nubes*.
60. ἡφικπτφ: ζοις:] Obtegebat eos. ζοις: Irregulariter pro ζοις: *Fuit*, ultima vocali, ut in quotidiana pronuntiatione, ita et in scriptis, omissa. De constructione verbi ζοις: cum futuro, diximus, n. 28. jam vero notandum quod eodem fere modo etiam cum Infinitivo Participiali construatur. ἡφικπτφ: autem infinitivus participialis est a rad. ἡφιζ: Celavit, cum affixo πτφ: *Eos*. Forma enim hujus infinitivi talis est; a ἡφιζ:, ἡφις:, a δτι: δτι:, a ρυνξ: ρηφη: (vid. Lud. Lex. Amh. voc. Ηρηφη:) et in aliis conjugationibus præfiguntur literæ characteristicæ, ut a τδτι:, τδτι:, ab ἀληφρη: *ἀληφρη*: Cum vero nunquam sine affixo pronominali occurrat, saepius adverbii personalis formam induit, qualem exposuit Ludolfus, Gr. Amh. II. xvi. Omnino formam ejus et constructionem nondum satis mihi perspexisse videor.
61. ηρυνξη: Et e nube. η: præpositio præfixa, *Ex*. ρυνξ: vid. sub n. 59.
62. ρηφθ: Sonitus. Nom. subst. Æthiopicum.
- 63.. ιψη: Venit. Ipsa radix.
64. ξζρη:] In hunc modum. Adverbium: Ludolfo ξζρη: quem vide, Lex. Amh. in voc.
65. ἡλι:] Dicens. Est pro ἡλι: ad literam, *Cum diceret*. Accurate respondet Æthiopico ξζη: ρηλ: De verbo ρη: autem vid. n. 28. 55; et de præfixa η: n. 12.
66. ρη:] Hic. Pronomen demonstrativum, Ludolfo ρη:
- De sequente voce ζφη: *Est*, vid. n. 47.
67. ρηφρη:] Quem amo. De ρηφη: relativo vid. n. 9. Deinde, φρη: est pro ξφρη: ξ sexti ordinis pro more elisa, et ρη: in ρη: ob affixum φη: translatâ, ut in n. 55. ξφρη: autem est 1 pers. sing.. fut.. a rad.

- ΦΡΡ:** *Amavit.* (Lud. Gr. Amh. II. xi.) Pronomen Φ·: post relativum pleonastice ponitur, ut et in cæteris linguis Orientalibus.
68. **Λ.Π.:** *Filius meus.* Nomen Λ.Π.: *Filius*, affixa 'e' quinti ordinis, quæ pronomen possessivum est, *Meus*.
69. **ΗΜΩ.Τ.:** *Audite eum.* 2 pers. plur. imperat. a rad. ΗΜΩ: *Audiit*; cum affixo Τ: quod Ludolfus neutrum esse dixit, sed masculinum etiam est, et, præcedente vocali ordinis quarti, femininum.
70. **Ρ.Ζ.Τ.Ψ.:** *Et repente.* Ex errore aut corruptione pro **Ρ.Ζ.Τ.Ψ.:** Adverbium a rad. **Ρ.Ζ.Ω.:** s. **Ρ.Ζ.Θ.:** *Turbatus fuit.*
71. **Η.Ζ.Φ.:** *Circumcirca.* Adverb. a rad. **Η.Ζ.:** *Circumquaque ivit, Obambulavit.* Adverbia autem sæpe adsciscunt in fine vocalem 'u,' aut literam Φ·: Vocalem 'u' observaverat Ludolfus (Gr. Amh. V. i. 10.)
72. **Χ.Ρ.:** *Respexerunt.* 3 pers. plur. præt. a rad. **Χ.Ρ.:** (Lud. Χ.Ρ.·) *Vidit.*
73. **Μ.Ψ.Ζ.Ψ.:** **Χ.Λ.Ρ.Ψ.:** *Et neminem viderunt.* Pronomen Μ.Ψ.Ζ.: *Quis*, facit in accusativo Μ.Ψ.Ζ.: Cum Ψ.Ψ.: suffixa significat, *Quilibet, Aliquis.* Deinde **Χ.Λ.Ρ.Ψ.:** est pro **Χ.Λ.Χ.Ρ.Ψ.:** *Non viderunt.* Negativa **Χ.Λ.——Ψ.Ψ.:** ejusdem formæ est ac **Χ.——Ψ.Ψ.:** n. 56. et **Χ.Ρ.:** sub numero proxime præcedente expositum videas. Constructio autem talis, *Quemlibet non viderunt, pro, Neminem viderunt*, in linguis Orientalibus satis nota est.
74. **Ω.Ρ.Γ.Ν.:** **Ω.Ω.Φ.Φ.:** **Ω.Φ.Σ.:** *Nisi Jesum solūm.* Nomina Ρ.Γ.Ν.: et Ω.Φ.Φ.: (n. 16. 23.) jam nota sunt. Ω.Φ.Σ.: adverbialiter usurpatur, plerumque cum præpositione Ω: Constructio autem et significatio ejus exemplis melius patebit. Matth. xi. 27. "Et nemo novit Filium Ω.Λ.Ω. : Ω.Φ.Σ. : nisi unus Pater." Ita h.l. "Neminem viderunt Ω.Ρ.Γ.Ν. : Ω.Φ.Σ. : nisi unum Jesum;" et Ω.Φ.Φ.: *Solūm*, non pleonasticum est, sed *Separatum, Sine comitatu*, significat. Denique, quando duo aut plura nomina substantiva in appositione occurunt, aut substantivum cum adjektivo aut pronomine relativo concordante; si uni e substantivis præfigatur præpositio, ea plerumque cum cæteris substantivis, adjektivis aut relativis repetitur: unde in hoc loco Ω. Ρ.Γ.Ν.: Ω. Ω.Φ.Φ.: Exempla passim occurunt.
75. **Ω.Σ.Γ.Τ.Φ.:** **Ω.Δ.:** *Unā cum illis.* Ω.Σ.Γ.Τ.Φ.: est pro Ω.Χ.Σ.Γ.Τ.Φ.: elisâ Χ.: Ω.Σ.Γ.Τ.Φ.: autem, (Ludolfo Ω.Σ.Γ.Τ.Φ.) pronomen personale 3 plur. *Illi.* De Ω. —: Δ.: vid. n. 39.

76. ቴጥራ፡] *De monte.* Nomen ቴጥራ፡ *Mons*, præfixa ክ፡ præpos.
77. ተወርሮ፡] *Cum descenderent.* Pro ተወርሮ፡ 3 pers. plur. fut. a rad. ወረቅ፡ *Descendit.* De ተ præfixa, vid. n. 12.
78. ባለበለቻ፡] *Præcisè vetuit eos..* Ipsa radix ባለበለ፡ cum affixo ቻዋ፡ (n. 1.)
79. ለማቅም፡ኅንደረገናንደ፡] *Ut nemini dicerent.* ለ፡ Præpositio præfixa, Latinorum Dativum exprimens. De pronomine መዝ፡ sequente forma negativa, vid. n. 73. Deinde habemus ᅅንደረገናንደ፡ pro ᅅንደአዲናንደ፡ ubi ᅅንደ፡ est conjunctio, *Ut*: እ፡ negativa: et የናንደ፡ 3 pers. plur. fut. a ተናንደ፡ *Locutus est*; de quo n. 40.
80. የዚጥና፡] *Quod viderant.* Pro የአዚጥና፡ ubi የ—ጥና፡ est pronomen relativum in accusativo: አዚ፡ ab አዚ፡ *Vidit*, (ut n. 10.) et ተ፡ affixum pronominale pleonasticum, de quo n. 5.
81. የተወቻ፡ልደ፡] *Hominis Filius.* ጥ፡ genitivi nota est; የተወቻ፡ nom. subst. *Homo*. ለደ፡ vid. sub n. 68.
82. ባሙታ፡] *E mortuis.* ባ፡ præpositio jam nota: **ሙታ፡** Pluralis Æthiopicus, a **ሙታ፡** *Mortuus*.
83. እነበዱ፡ደረሰ፡] *Donec surrexerit.* ተዘዱ፡ *Surrexit*. Conj. III. a rad. ዘዱ፡ *Sustulit*. Cætera vide sub n. 10.
84. እንደቁቅም፡] *Et verbum ejus.* እንደ፡ *Verbum*; Substantivum formæ fœmininæ a እንደ፡ *id.* quod a rad. እንደ፡ *Narravit*. Vocalis ‘u’ pronomen affixum, *Ejus*; et ፖ፡ nota accusativi, quæ affixis postponi solet. (Lud. Gr. Amh. VI. iii. 13.)
85. የዘዱጥ፡] *Tenuerunt illud.* የዘዱ፡ est a radice cujus forma Amharica mihi nondum satis comperta est; sed sine dubio ab Æthiopico አዝዘ፡ (*Prehendit*) desumpta. Deinde affixum fœmininum ‘at’ ad እንደ፡ referendum est. Affigendi ratio eadem ac in lingua Æthiopica, de qua Ludolfus Gr. Æth. I. ix. Canon x.
86. የሙራሙራ፡] *Dum dubitarent (Dubitantes).* De ተ፡ et ተ፡ præfixis vid. n. 12. 77. Radix Ludolfo est **ሙራሙራ፡** *Examinavit*. Forma **ሙራሙራ፡** seu potius **ተሙራሙራ፡** forsitan Conjug. octavæ Æthiopum respondet.
87. የዕቅር፡] *Quidnam.* Ita passim apud nostrum scribitur, sed vid. Ludolf. Lex. Amh. in voc. **የር**፡፡

88. መչԱՒՒ:] *Resurgere.* Infinitivus regularis nominascens a ԹՀԱՒ: (n. 83.)  
Vid. Lud. Gr. Amh. II. xiv.
89. ԷՆՔՍՎՊՈՒԱՆԱ:] *Et in hunc modum dicentes.* Vid. n. 64. 65.
90. ՄՐՓՒԴ:] *Interrogaverunt eum.* A rad. ՄՐՓՈՒ: *Quæsivit, Interrogavit;*  
cum Դ: affixo.
91. ԼՎՈՅ:] *Quare:* ut apud Lud. Lex. Amh. in voc. ՊՈՅ: sub ՊԵՅ:
92. ՔԱՆԱ:] *Dicunt.* 3 plur. præs. a verbo defectivo ՔԱՆԱ: *Dicat;* de quo n. 28. 55.
93. ՏԵՐԴ:] *Scribæ.* Pluralis a nomine ՏԵՐԴԱ: *Scriba, a* rad. ՏԵՐԴԱ: *Scripsit,*  
Æthiopice ՏԵՐԴԱ: ut et apud Lud. in Lex. Amh.
94. ՀՈՒՓ-ՊՈՒ:] *Prius.* Ad literam, *Præveniente ipso.* Est enim infinitivus  
participialis Conjugationis IV. (vid. n. 60.) a rad. ՓԾԱՍՈՒ: *Præcessit;* et  
vocalis septimi ordinis (in ՊՈՒ:) affixum est Æthiopicum 3 pers. sing. In  
lingua autem Amharica nonnisi cum infinitivis hujusmodi occurrit: alias  
usurpat ՈՒ: vel Դ:
95. ՔՄՈՎԱՆ:] *Venit.* 3 pers. sing. præs. a rad. ՄՈՎՈՒ: *Venit, quod et ՄՈՎԱ:*  
unde mox in eadem forma ՔՄՈՎԱՆ: scribitur.
96. ՀԿՇԻՐ:] *Ille.* Pronomen personale.
97. ՂԱ:] *Autem.* Particula adversativa.
98. ՄՈՂՈՒ: ՀԱՂԴՈՒ-ՊՈՒ:] *Respondit et dixit iis.* Vid. supra, n. 1. 42.
99. Ս-Ա-ՆՎՈՒ:] *Et omne.* Accusativus ab ՍԱՆՎՈՒ: *Omnis;* Ludolfo ԿԱՆՎՈՒ: et  
ԿԱՆՎՈՒ:
100. ՔՓՀՀԱՆ:] *In rectum restituit.* 3 pers. sing. præs. ab ՀՓՀՀԱՆ: quod in  
Conj. II. est. Quædam enim verba secundæ Conj. longam vocalem in  
secunda aut tertia radicali adsciscunt: Formam autem radicis nondum  
definire possum, seu sit ՓՀԱՆ: ՓՀԱՆ: seu ՓՀԱՆ:.
101. ՀՆՔ: ԴՏԱԾՎՈՒ:] *Et quemadmodum scriptum est.* ՀՆՔ: vid. in n. 35.  
ԴՏԱԾՎՈՒ: est præteritum Conj. III. a rad. ՏԵՐԴԱ: *Scripsit;* de qua n. 93.
102. ՈՒՒՈՒ: Ա-ՊՈՒ:] *De Filio Hominis.* Est pro ՈՒՒՈՒ: Ա-ՊՈՒ: elisa, ut  
videtur, ՊՈՒ: ut in n. 5. Deinde ՈՒ: est præpositio, *In, De.* Cætera videas  
in n. 81.
103. ՄՈՒՆԴՈՒ:] *Afflictionem.* Vid. Ludolf. Lex. Amh. et Æthiop. in voc.  
Nota autem quod omissa sit ՆՈՒ: accusativi, quod quidem sæpius fit tam in  
Amharicis quam in Æthiopicis nominibus. Ludolf. Gr. Amh. VI. i. 5.

104. ΚΞΡΦΩΛ:] *Quòd sustenturus sit.* ΚΞΡ: *Conjunctio*, ΦΩΛ: 3 sing. fut. a ΤΦΩΛ: *Accepit*, Conj. III. a rad ΦΩΛ::
105. ΚΞΡΣΦΨ:] *Et quòd spernendus sit.* Eodem prorsus modo resolendum, quo proxime præcedens. Rad. ΣΦ: *Sprevit*.  
Vocem sequentem ΚΡΤ: vid. sub n. 45.
106. ΣΩC:ΤΞ:] *Sed.* Nomen ΣΩC: *Res*, peculiari modo cum particula ΤΞ: (n. 97.) componitur. Ambæ simul particulam adversativam, *Sed*, efficiunt. At ΣΩC:ΤΞ: in clausulæ initio usurpatur: ΤΞ: verbis postponitur. ΚΛΤ-ΚΛΥΩ: vid. sub n. 3.
107. ΔΑΧΨ:] *Omnino.* Infinitivus participialis adverbiascens (n. 60.) affixo 'o' (n. 94.) a rad. ΔΑΧΨ: *Perfecit*, q. d. *Perficiente eo*, hinc *Perfectè, omnino*.
108. ΣΩΩ:] *Venit.* Ipsa radix.
109. ΡΦΡΡΤΞΨ: ΗΛ:] *Et omne quod (quæcumque) voluerunt.* Ρ—Ξ: est relativum in accusativo, ut in n. 80. ΦΡΡ: a rad. ΦΡΡ: *Voluit*, *Amavit*. Τ: affixum 3 pers. abundans, de quo n. 5. ΗΛ: *Omne*, ut in n. 99.
110. ΚΡΖΤΩΤ:] *Fecerunt in eum.* De verbo ΚΡΖΤ: in n. 34. diximus. ΟΤ: autem compositum est e præpositione Ο: *In*, et affixo Τ: *Eum*. Præpositiones enim cum affixis personalibus junctim verbis annexuntur.
111. ΗΛCΤ:] *De eo.* Pro ΗΛ: ΚCΤ: (n. 96.)  
Voices proxime sequentes jam expositæ sunt.
112. ΡΦ: ΣΩΗΜΩ-ΣΤΨ:] *Et discipulos ejus,* ΡΦ: contractum est e ΡΦΦ: *Parvus*; et ΣΩΗΜΩ-ΣΤ: Plur. Æth. *Psalmi*. Ad literam ergo est, "Pueri *Psalmorum*, hinc, *Discipuli*, quia pueri Habessini a Psalmis Davidis initium legendi et discendi faciunt." Lud.
113. ΚΡ:] *Vidit.* Ipsa radix. Lud. ΚΡ: ut supra diximus.
114. ΟΗ-ΣΡΤΦ:] *Circum eos.* Adverbium Η-ΣΡ: *Circumquaque*, est a rad. ΗΣ: *Circum ivit*, *Obambulavit*. Cum præpos. Ο: compositum est, ut ΟΣΛ: (n. 14.) et alia. Deinde ΤΦ: affixum, de quo sæpius diximus.
115. Η-ΜΡΦΤΦ:] *Interrogantes eos.* Ad literam: *Dum interrogarent eos.* Pro Η-ΜΡΦΤΦ: a rad. ΜΡΦ: *Interrogavit*, *Quæsivit*. De Η: præ-

fixa, vid. n. 12. 77, et de ratione affigendi in fine pronomen, n. 85; et ibi citatum Ludolfum.

116. **ΡΗ.ΡΖ: 2ΗΨΩ:**] *Et illo tempore.* Formam pronominis **ΡΗ.ΡΖ:** nondum certo definire possum, habet autem præfixam, ut videtur, **Ρ:** genitivi. Deinde **2Η:** nomen Æthiopicum, *Tempus.*
117. **ΩΡΤ: 2Η:**] *Cum videbant eum.* Ad literam, *In tempore quo eum videbant;* de qua forma Ludolfus, Gr. Amh. VI. v. 1. **ΩΡΤ:** autem pro **ΩΔΡΤ:** et **ΧΡΤ:** ab **ΧΡ:** *Vidit*, affixo **Τ:**
118. **ΡΖΩΜΩ:**] *Commoti sunt.* Rad. Æthiop. **ΡΖΩ:** **Ω:** in **Μ:** mutato (n. 12.)
119. **ΦΡΣΤΗΨΩ:**] *Et eum versūs.* E **ΦΡ:** præpos. et pronomine **ΧΣΤΗ:**
120. **ΔΤΖΩ:**] *Festinantes.* Infinitivus participialis a **Δ.ΜΩ:** *Festinavit.* Notandum autem, quod hujusmodi infinitivus, ut in 3 pers. singulari (n. 94.) ita et in plurali, peculiare affixum habeat; scil. **Ω:**, vocali præcedente in primum ordinem translatâ: fit enim **Δ.ΤΖ:** *Festinans ille:* **Δ.ΤΖΩ:** *Festinantes illi.*
121. **ΗΒΡ:**] *Iverunt.* A rad. **ΗΒΡ:** (Ludolfo **ΤΗΒΡ:**) *Ivit.*
122. **ΤΖΕΖΤΖΩ:**] *Et salutaverunt eum.* **ΤΖΕΖΤΖ:** significat, *Salutavit*, et de pluribus, *In unum convenerunt.* Hæc verba, **ΧΖΕΖΤΖ:** in secunda conjugatione, **ΤΖΕΖΤΖ:** in tertiat, formæ rariorū sunt, ut notavit Ludolfus. Conferri tamen possint **ΧΦΖΖ:** (n. 100) et similia.
123. **ΤΗΛΤΗΨ:**] *Quæreris.* 2 pers. plur. præs. a defectivo **Η:** *Voluit*, quod apud Ludolfum reperias.
124. **ΗΖΕΖΤΩ:**] *Ex illis.* Pro **ΩΔΖΕΖΤΩ:** ut n. 75.
125. **ΩΔΗΗΩΨΩ:**] *Ei e populo.* **ΩΔΗΗΩ:** nom. Æthiop. *Populus.* Notandum autem affixum 'u,' quod aliquando pronominale est, ut supra n. 84. hic autem, ut et passim, nominibus otiose adjungitur, ut **Τ:** verbis (n. 5.) In sequente **ΧΖΡ:** *Unus*, simile prorsus habes exemplum.
126. **ΦΡΖΤ:**] *Ad te.* Pro **ΦΡΩ: ΧΖΤ:**
127. **ΧΜΩΨΤ:**] *Adduxi eum.* 1 pers. sing. præt. (scripsisset Ludolfus **ΧΜΩΨΗ:**) ab **ΧΜΩΨ:** *Adduxit*, Conj. II. a rad. **ΜΩΨ:** *Venit.*
128. **ΩΔΖΗΨΩ:**] *Et in eo.* Pro **ΩΔΖΕΖΤΩ:**

129. **ΡΩΨΡΓΩΣ:**] *Qui non loquitur*: scil. *Mutus*. **ΡΩΨ**: pro **ΡΨΩΣ**: ut in n. 9. Deinde negativum per **Α**: solum, sine **ΨΩ**: postfixo exprimitur, quod et alias sæpe fit. De ipso autem verbo **ΡΓΩΣ**: non dubito quin per errorem scriptum sit pro **ΡΓΩΣ**: quæ forma in simili locutione infra adhibetur. Occurrit etiam supra, n. 79.
130. **ΓΕΩΣ:**] *Dæmon*. Nomen Æthiopicum.
131. **ΔΛΩΤΗ:**] *Est in eo*. **ΩΤΗ**: Affixum, vid. supra n. 110. Hic autem pleonasticè venit, quia jam dictum est **ΩΣΙΤΗ**:
132. **ΩΓΓΩΦΩΣ: Η-Λ-Α:**] *Ubicunque invenerit eum*. Ad literam: *Ex omni loco in quo invenerit eum*. **Η-Λ-Α:** *Locus*, est a rad. **Η-Λ-** *Mensus est*. Deinde **ΩΓΓΩΦΩΣ**: est pro **ΩΔΩΓΓΩΦΩΣ**: verbum autem **ΔΩΓΓΩ**: *Invenit*, secundæ Conjugationis est. In prima mihi nondum occurrit.
133. **ΡΦΛΦΔ:**] *Allidit eum*. 3 pers. sing. præs. a **ΜΛ**: *Projecit*, Ludolfi paradigmati quidem non prorsus congruens. Pronomen autem **ΩΓ**: *Eum*, non *affixum* est, sed ante literam formativam *insertum*, quod in præsente fieri solet. (Vid. Lud. Gr. Amh. VI. iii. 5.)
134. **ΡΖ-ΩΜΦΔΨΩ:**] *Et facit eum jactare pedes*. 3 pers. sing. præs. inserto **ΦΩ**: ut in numero præcedente. Radix autem **ΖΩΜ**: s. **ΖΩΧ**: est *Calcitravit*, *Conculcavit*, unde Conj. II. **Α-Ζ-ΩΜ**: formæ Conj. X. Æthiopicæ **Α-Π-Τ-Ζ-** **ΩΧ**: quod “de vexatione quadam Diabolica accipitur.” Lud. Lex. Æthiop. in voc. In Græco est *ἀφείζει*, at in loco parallelo Luc. ix. 39. *σπαράσσει* *μετὰ* *ἀφεοῦ*.
135. **ΦΣΙΤ-ΖΨΩ:**] *Et dentes ejus*. Accusativus cum affixo a **ΦΣΗ**: *Dens*, *Dentes*.
136. **ΡΖ-ΜΩΛ:**] *Frendere facit*. 3 pers. sing. præs. ab **Α-Ζ-ΜΩΛ**: Conj. II. a rad. **ΜΩΛ**: *Contrivit*, *Moluit*. De longa vocali in secunda Conj. vid. n. 100.
137. **ΡΖΦΨΩ:**] *Et exaruit*. Ipsa radix.
138. **ΡΦ:** **ΜΗΜΩ-ΣΤ-ΤΙ-ΖΨΩ:**] *Et discipulos tuos*. Ut in n. 112. sed additur affixum **ΤΗ**: *Tuus*, quod ob **Ζ**: accusativi in **ΤΗ**: transfertur. Ista autem mutatio sæpenumerò negligitur.
139. **ΔΛΔΖ-ΤΦΩ:**] *Dixi eis*. **ΔΛΔΨ:** 1 pers. sing. præt. ab **ΔΛ**: *Dixit*. Forma quidem regularis esset **ΔΛΔΨ**: sed hoc et in aliis quibusdam verbis ita variatur. De mutatione **Ψ**: in **Ζ**: ut affixum recipiat, vid. n. 3.

140. ΡΦΩΤ·Τ·ΗΞΡ·:] *Ut ejicerent eum.* ΡΦΩΤ·: 3 pers. plur. fut. ab ΑΦΩΤ·: Conj. II. a rad. ΦΩΤ·: s. ΦΘ·: *Exiit.* ΗΞΡ·: Conjunction postposita, *Ut.*
141. ΑΔΑΓΛΑΨΩ·:] *Et non potuerunt.* ΑΔΑ——ΨΩ·: est negativi forma, et posterior ΨΩ·: Conjunction, *Et.* Deinde ΓΛΑ·: a rad. ΓΛΑ·: *Potuit.*
142. ΜΩΛΗΛΤ·:] *Respondit ei.* ΜΩΛΗ·: Ipsa radix. ΛΤ·: *Ei,* affixum est ejusdem formæ cum ΟΤ·: *In eum.* n. 131.
143. ΚΛΖΤ·:] *Vos.* Pronomen personale, quod et ΚΛΖΤ·: scribitur.
144. ΡΛΜΩΣ·:] *Incredula.* Ad literam, *Quæ non credidit.* Pro ΡΑΔΑΚΜΩΣ·: ubi Ρ·: relativum est, ΑΔΑ·: negativum (omissa ΨΩ·: finali) et ΑΜΩΣ·: ipsa radix, *Credidit.*
145. ΗΣ·:] *Generatio.* Ab Æthiopico ΗΣΩ·: *Semen.*
146. ΚΠΗΩ·ΜΩΨ·:] *Quamdiu?* Ad literam, *Usque ad quando?*
147. ΥΛΖΤ·ΓΔ·:] *Una cum vobis (Apud vos).* Vid. n. 39. et 143.
148. ΚΖΓΔΛΜ·:] *Maneo.* 1 sing. præs. a rad. ΓΔ·: *Fuit, Mansit.*
149. ΚΠΗΩ·ΜΩΨ·:] *Aut quamdiu.* Vid. supra n. 146. Conjunction autem Ω·: postfixa aliquando sensum particulæ *Aut* gerit, quamvis et alias quoque significationes habeat.
150. ΚΗΗΜΨΓΔΛΜ·:] *Sustineo vos.* 1 sing. præs. a ΓΔΛΜ·: *Portavit, Sustinuit,* Conj. III. a rad. ΗΗΜΨ·: quæ in hac Conjugatione usitatior est. Æthiop. ΓΗΗΜΨ·: *Tulit, Portavit.*
151. ΦΩΓ·:] *Ad me.* Pro ΦΩΓ·: Κι·: ubi ΦΩΓ·: præpositio est, et Κι·: pronomen personale, *Ego.* Cum præpositionibus enim pronomina personalia, non affixa, usurpantur, quoties integra vocabula efficiunt.
152. ΑΨΩΧ·Τ·:] *Adducite eum.* 2 pers. plur. imperativi, cum affixo ab ΑΨΩΧ·: Conj. II. a rad. ΨΩΧ·: *Venit.*
153. ΦΩΓΗ·ΨΩ·:] *Et ad eum.* E ΦΩΓ·: et pronomine ΚΣΗ·: Vid. n. 151.
154. ΑΦΖΩΤ·:] *Adduxerunt eum.* In Conj. II. a rad. ΦΖΩ·: *Appropinquavit.*
155. ΟΡΦ·ΨΩ·ΖΗ·:] *Et cum videbat eum.* Pro ΟΔΡΦ·ΨΩ·ΖΗ·: De locutione Ο——ΖΗ·: verbo interposito, vid. n. 117. Deinde ΑΡ·: *Vidit,* ipsa radix, cum affixo Φ·:
156. ΡΗΛΡΖ·ΖΗΦ·Ζ·:] *Eo tempore (Tunc).* De pronomine ΡΗΛΡΖ·: sub n. 116. diximus. Hic vero cum nomen ΖΗΦ·Ζ·: in accusativo sit, forsitan et Ζ·:

finale etiam in pronomine eundem casum denotat. Deinde ad nomen ፩፻፡ affixum est ፪፡ otiosum, ut alias ‘u’ (n. 125.); cum vocalis longa in ፻፡ aliam vocalem ‘u’ non admittat.

157. በለዎ፡] *Allisit eum.* Vid. sub n. 133.

158. እያጋገጥ፡] *Repetitis vicibus divexans.* Verbum እያጋገጥ፡ supra habes, n. 134. Particula autem እያ፡ (እያ፡ Ludolfo, quem vide) eam fere vim habet, quam in vertendo expressi. Verbis in præterito præfigitur, sensus autem Latine commodius per participium exhibetur.

የእ፡ Vid. n. 130, 125.

በጣም፡እያም፡ n. 33.

159. ወረቀ፡] *Cecidit.* Ipsa radix.

160. እረዲ፡ኞም፡ይደቅ፡ቁሙድ፡] *Et cœpit spumam emittere.* እረዲ፡ (Ludolfo እረዲ፡) *Spuma*, est in accusativo, cum otiosa ‘u.’ የደቅ፡ 3 sing. fut. a rad. ደቅ፡ (Ar. ڦڻ) *Effudit.* ቁሙድ፡ (Lud. ቁሙድ፡) *Cœpit.* Ipsa radix. Constructio futuri aut subjunctivi pro Latinorum infinitivo post ቁሙድ፡ et alia ejusmodi verba, e dialectis cognatis nota est.

161. እባቱ፡ኞም፡] *Et patrem ejus.* Nomen እባ፡ *Pater*, cum affixis poscit ተ፡ epentheticum, unde እባቱ፡, et ፖ፡ accusativi nota est. Notandum autem, quòd et እባቸ፡ absolutum reperi.

162. ባስኞ፡ እሙት፡ ይሞር፡] *A quo tempore?* Ad literam, *A quot annis incipiendo?* Ita semper exprimitur Amharice phrasis Latina, *Inde a*, scil. per ባ—፡ ይሞር፡ vel ይሞር፡ &c. prout res poscit. Ut mox, ባስኞ፡ ይሞር፡ *Inde a pueritia ejus.* Jam vero ባ፡ præpositio est, *Ab, Ex:* ስኞ፡ interrogativum, *Quot? Quantum?* እሙት፡ *Annus*, Ludolfo accuratius ማሙት፡ quæ forma est Æthiopica. Denique ይሞር፡ est infinitus participialis cum affixo 3 pers. sing. (n. 60. 94.) a rad. ቁሙድ፡ *Incepit.*

163. እንተዎ፡] *Venit in eum.* Verbum እንተ፡ *Invenit*, supra habes, n. 132.

164. የኝ፡] *Hoc.* Pronomen, quod et የኝ፡ scribitur, unde supra, solita mutatione, የህ፡ n. 66.

165. ባስኞ፡ ይሞር፡] *Inde a pueritia ejus.* Nomen ማሱት፡ *Pueritia*, est ab ማሱ፡ *Infans.* Cætera vide sub n. 162.

166. ባዘ፡፩ዕም፡] *Et multoties.* ባዘ፡ est pro Æthiopico ባዘኅ፡ *Multus*፡ የዕ፡ *Tempus*, ut in n. 116. etiam pro Latino *Vices* ponitur.

167. ወቻጥ:] *In ignem.* Præpositio ወቻ: cum nomine ኢትዮጵያውያን፡ *Ignis.*  
**ማለዥ፡** vid. n. 133. 157.
168. ወቻቸ፡] *Et aquam.* Nomen ወቻ፡ *Aqua*, cum conjunct. ቸ፡
169. ሌጋለዥ፡] *Ut interficeret eum.* Pro ሌጋለዥ፡ ubi ሌ፡ est conjunctio inseparabilis, *Ut:* et radix ገለ፡(quod et ገለ፡) *Interfecit.*  
**ሻር፡ንጽ፡** vid. in n. 106.
170. የቻሉ፡ኂድ፡ሁን፡] *Si possibile est tibi.* የቻሉ፡ in futuro a ተቻሉ፡ *Possibile fuit*, Conj. III. a ተቻ፡ *Potuit* (n. 141). ቸ፡ affixum 2 personæ, quod magis regulariter ተ፡ scribitur. የቻል፡ሁን፡ s. የቻሉሁን፡ (Ludolfo የቻሉሁን፡) conjunctio postpositiva, *Si.* Notandum autem quòd vox posterior ቸ፡ interdum per personas variatur, quasi verbum esset; ut mox, የቻል፡ሁን፡ in 2 pers. unde suspicor eam pro ቸ፡ *Fuit*, poni; ut ንበ፡ pro ንበ፡ (n. 60). Proinde dicendum est conjunctionem የቻል፡ cum verbo ቸ፡ compositam peculiarem vim habere, *Si*, q. d. *Si sit ut—*.
171. አሩቅ፡] *Adjuva nos.* Imperativus a ዘ፡ *Adjuvit*, cum affixo ድ፡ *Nos.* Litera አ፡ autem in hac radice aliquando præfixa reperitur, ut አሩቅ፡ *Auxilium*, apud Ludolfum in Lex. Amh.
172. አዘኝልቸ፡] *Et miserere nostri.* Imperativus a rad. አዘኝ፡ (Lud. አዘኝ፡) *Contristatus est.* ል፡ Nobis, affixum cum præpositione compositum, ድ፡ in ድ፡ mutatâ ob sequentem ቸ፡ Notandum autem quòd cum affixis primæ et secundæ personæ scribatur præpositio ል፡ pro ል፡, ut ል፡ኝ፡ል፡ኝ፡ non ል፡ኝ፡ ል፡ኝ፡ quoties verbo conjunctim affiguntur. Ita quoque ባ፡ pro ባ፡
173. ተተሙ፡ዘ፡ዘኝ፡] *Ut credas.* ተተሙ፡ዘ፡ 2 pers. sing. fut. a ተሙ፡ Conj. III. (አ absorptâ) a rad. አሙ፡ *Credidit.* ዘኝ፡ Conjunctio postposita, *Ut.*
174. ተቻ፡ኂድ፡ሁን፡] *Si possis.* ተቻ፡ 2 pers. sing. subjunct. a ተቻ፡ *Potuit.* De የቻል፡ሁን፡ vid. n. 170. Notanda autem in hac clausula verborum inversio, *Credas ut possis si:* pro, *Si possis credere.*
175. የቻላ፡] *Possible est.* 3 pers. sing. præs. a ተቻሉ፡ de quo sub n. 170.
176. ሌጣቻሙ፡] *Ei qui credit.* Pro ሌጥቻቻሙ፡ Vid. n. 9. 55. Verbum autem est ተሙ፡ de quo n. 173.  
**የዘመ፡ዘ፡የም፡** vid. n. 116. 156.

177. ደብኬ:] *Exclamavit.* Ipsa radix.
178. የዕላተኞች:] *Pueri.* Nomen የዕላተኞች: *Puer*, præfixâ **P**: genitivi. De otiosa **ዕ**: finali vid. n. 156.  
De nomine አጥቃ:] vid. n. 161.
179. አጠቃቀሻ:] *Fletum ciens.* አጠቃቀሻ: *Planxit*, est in Conj. II. a rad. ልቀሻ: quæ mihi nondum occurrit. Vim autem particulæ አጠቃቀሻ: jam ex-posuimus, n. 158.
180. ጉጥ፡ሁሮ፡] *O Domine!* ጉጥ፡(Lud. ጉጥ፡) est proprio “famuli herum compellantis.” Lud. ሁሮ፡ Vid. sub n. 44.
181. አዋናለሁ፡] *Credo.* 1 pers. sing. præs. a rad. አሙኑ፡ *Credidit.* Est pro አአዋናለሁ፡
182. የቅደማናቴ፡ይ፡ኩ፡] *Fidei meæ languorem.* የቅደማናቴ፡ Nomen Æthiopicum, *Fides*. Vocalis autem quinti ordinis affixa pronomen est, *Meus*, *Mea*; et **P**: præfixa, nota genitivi. የ፡ autem accusativi ad nomen የ፡ኩ፡ pertinet, sed notandum, quod cum nomen in accusativo genitivum habeat præcedentem, transfertur የ፡ accusativi et in fine genitivi affigitur. Simile quid et in verbis contingit, de quo Ludolfus, Gr. Amh. VI. i. 6. የኩ፡ autem est a rad. የዕሙ፡ *Lassus*, *Debilis fuit*.
183. እንዘዴ፡] *Adjuva eum.* Imperativus est, ut videtur; sed quænam sit radicis forma, dubito. Non memini me eam alibi legisse. Forsan ab Æthiopico ጉዘ፡ *Ministravit*.
184. የጥቅ፡ሙጾች፡] *Hominum concursum.* መጾች፡ est ab Æthiopico ተጾች፡ Conj. VIII. a rad. ሪዋና፡ *Currere*, Amh. ሪና፡ s. ሪሙ፡ *Cu-currit*. Habet autem formam infinitivi regularis, præfixa መ፡ De loci constructione vide n. 182.
185. አረቶ፡] *Cum videret : s. Vidente eo.* Est infinitivus participialis a rad. አጠቃ፡ *Vidit*, cum affixo tertiae personæ (n. 94). Hujus infinitivi forma in Biliteris talis est; ut አረቶ፡ ab አጠቃ፡, ስጥቶ፡ a ስሙ፡, መጥቶ፡ a መሙ፡
186. ርጥጥ፡ኩ፡] *Impurum dæmonem.* ርጥጥ፡ Accusativus a ርጥ፡ affixa ‘u’ otiosa, ut in n. 125. Substantivum autem የኩ፡ non habet የ፡ accusativi, forsitan ut vitetur literarum similium concursus.  
Sequentia expeditu prompta sunt: de የመቅድኗር፡ vid. n. 129.
187. የኩቀጂ፡] *Et surde.* የኩቀጂ፡ *Surdus*, adjectivum.

188. አዘዘሁ፡] *Jubeo te.* 1 pers. sing. præt. a rad. አዘ፡ *Jussit.* ቅ፡ (quod et ተ፡) affixum secundæ personæ singularis.
189. እኔ፡] *Ego.* Pronomen personale.
190. ተወጥ፡ዘዢ፡] *Ut exeras.* ተወጥ፡ 2 pers. sing. fut. a rad. ወጥ፡ s. ወቻ፡ *Exiit.* ተዢ፡ sub n. 140. habes.
191. የገመኗዎ፡አተገጥ፡] *Et rursus in eum ne ingrediari.* የገዎ፡ adverbium affixa personalia admittens, de quibus vid. n. 60. in fine, et ibi citatum Ludolfum. Hic vero cum verbum in secunda persona sit, affixum ቅ፡ secundæ item personæ, additur. Deinde ተገበ፡ 2 pers. sing. subj. a rad. ጽበ፡ *Intravit.* እ፡ conjunctio prohibendi, *Ne:* et ተ፡ pronomen affixum, *Eum.*
192. እንደ፡ወተዋ፡ሆ፡] *Et erat sicut qui mortuus est.* Rad. ወተ፡ *Mortuus est.* Nihil præterea notandum, nisi relativi ወ፡ omissio; de qua n. 5.
193. እያን፡ስወቻ፡] *Multi homines.* Adverbium እያን፡ (n. 45.) hic adjectivi vim habere videtur.
194. እስከለ፡ድጋክ፡] *Donec dicerent, i. e. Usque adeo ut dicerent.* Est pro እስከለ፡ድጋክ፡ De እስከ፡ድጋክ፡ vid. n. 10. ደለ፡ plur. a defectivo ደለ፡ *Dicat* (n. 55.)
- ዳጽዎ፡** vid. n. 107.
195. እያን፡] *Manum ejus.* Nomen እያን፡ (Æthiop. እያን፡) *Manus*, cum affixo, et in casu accusativo.
- የወዮ፡** vid. n. 85.
196. እስካወቻ፡ተኞቻ፡] *Et levavit eum, et surrexit.* Utrumque verbum a rad. እወቻ፡ (n. 83.) prius in Conj. IV. posterius in Conj. II.
197. በተዋ፡] *Et domum.* Nomen Æthiopicum በተ፡ *Domus.*
198. በገበ፡ደብ፡] *Cum intrasset.* De በ—፡ደብ፡ n. 117. ጽበ፡ *Intravit.* Ipsa radix.
- ያቀ፡ሙሁሙርቻ፡** vid. n. 112. **ለበቻዎ፡** vid. n. 23. **ማየቻቻ፡** vid. n. 90. **ለቀዝ፡** vid. n. 91.
199. እና፡] *Nos.* Pronomen personale.
200. እሉታልቻ፡] *Non potuimus.* 1 pers. plur. præt. a rad. ተፈ፡ *Potuit*, cum negativo እሉ—፡ቻ፡ (n. 73.) ን፡ autem in ን፡ mutatur ob sequentem ቻ፡ ut n. 172. Talis autem mutatio non ubique observatur.
201. እናወጥዎ፡ዘዢ፡] *Ut educeremus eum.* እናወጥ፡ est 1 pers. plur.

- fut. ab ἀΦΩ: Conj. II. a rad. ΦΩ: *Exiit*. De præformativa ξ: in 1 plur. vid. n. 51.
202. ζζρυ: ρλω: ιμορ: ] *Genus quod est hujusmodi.* ζζρυ: vid. n. 64. ιμορ: Nomen Ἀθιοπ. *Familia.* ρλω: est pro ρλω: ubi ρ: relativum, *Quod*; ἀλ: Rad. *Est* (n. 7.), et ο: affixum otiosum, ut aliás τ: (n. 5).
203. ἀρτλφω:] *Non potest.* ἀ—φω: negativum efficiunt. Deinde verbum ρτλ: supra habes, n. 170.
204. ολλτξ: ολφω: οφσ:] *Nisi precibus et jejunio solum.* Nomina Ἀθιοπica ρλτ: *Preces*, et ρφω: *Jejunium*, utraque præpositionem ο: habent præfixam. ξ: autem conjunctio est quæ plerumque ad connectenda duo vocabula ejusdem formæ inservit, et priori ex iis affigitur. De οφσ: vid. n. 74.
205. ιηλρφω:] *Et inde.* E ι: præpositione, *Ex*, et Η.ρ: *Hic.*
206. ολλλφω: ξλδ:] *Et per Galileam transierunt.* ηλλ: nom. propri. *Galilæa.* ξλδ: Radix est (Ludolfo ξλδ:) *Transiit.*
207. φζφω: ρφφ: ιζρ: ξλφρφω:] *Et neminem scire voluit.* Ad litteram, *Aliquis ut sciret non voluit.* Vocabum autem resolutio facilis erit, collatis quæ sub n. 56. 73. dicta sunt.
208. ξητφφ:] *Docens*, s. *Docendo.* Infinitivus participialis cum affixo 3 pers. (n. 60. 94.) ab ξητφφ: *Docuit*, Conj. IV. a rad. ξφφ: (Lud. Σφφ:) *Scivit.*
209. ολφτφφ: ξοιξ:] *Nam dicebat iis.* ολφτφφ: videtur esse infinitivus participialis, sed minus regulariter, a ολ: *Dixit* (Lud. οιοι:) cum affixo 3 pers. plur. (n. 1.) De voce ξοιξ: et ejus constructione, vid. n. 60. Deinde ξ: conjunctio postposita, ad finem clausulæ, significat, *Nam, Quoniam.* Aliàs copulativa est, ut n. 204.  
Ρτιφφ: ξρ: vid. sub n. 81.
210. ρητλ:] *Tradetur.* 3 pers. sing. præs. Conj. III. a ρητ: *Dedit.* Temporis istius *præsentis* vim nondum satis accurate definire possum. De eo plenius dicetur sub n. 282. infra.
211. οηφφ: ξρ:] *In hominis manum.* Pro οηφφ: ξρ:, ρ: genitivi pro more elisa, ut in relatio etiam accidit. (n. 5. 102.)

212. ΡΩΛΓΤΑΨΩ:] *Et occident eum.* 3 pers. plur. præs. inserto pronomine Τ: a rad. ΤΛ: (quæ mox ΤΡΛ: scribitur) *Occidit.* Notandum autem, quod tertia persona pluralis in præsenti, quoties pronomina inserta recipit, vocalis suam finalem ‘u’ rejicit a formativâ Λ: in ultimam radicalem; unde a ΡΩΛΛΑ: formatur ΡΩΛΓΤΑ:, non ΡΩΛΤΑ:.
213. ΟΙΓΠΤΩ:] *In tertio.* ΙΓΠΤΩ: Ordinalis a ΙΓΠΤ: *Tres.*
214. ΡΟΥΖ:ΖΩΣ:] *Hoc verbum.* ΡΟΥΖ: accusativus peculiari modo formatus a pronomine ΡΟ: s. ΡΞΙ: *Hic.* Deinde nomen ΖΩΣ: accusativi notam non habet, de qua omissione vid. n. 103.
215. ΚΛΗΠΤΦΛΨΩ:] *Non intellexerunt.* ΚΛ——ΨΩ: negativum efficiunt. Deinde verbum ΚΛΠΤΦΛ: s. ΚΛΠΤΦΛ: quartæ Conjugationis formam habet, sed origo ejus mihi nondum comperta est.
216. ΡΜΡΦΤΨΩ:ΗΞΡ:Δ.Δ:] *Et eum interrogare timuerunt.* Ad literam, *Et timuerunt ut eum interrogarent.* Verborum resolutio facilis; radices autem ΜΡΦ: et Δ.Δ: supra habes, n. 90. 58.
217. ΦΦ.ΣΞΥΨΩ:] *Capharnaum.* Nomen loci.
218. ΣΛ:] *Dum esset.* Pro ΣΛΚΛ: Rad. ΣΛ: *Est, Fuit.*
219. ΨΩΖ:] *Quid.* Pronomen interrogativum.
220. ΤΠΩ:ΖΩΔ.ΤΣΩ:] *Disputabatis.* ΤΠΩ: 2 pers. plur. fut. Κ absorpta, a rad. ΚΠΩ: (Lud. ΚΠΩ:) *Cogitavit.* ΖΩΔ.ΤΣΩ: 2 plur. præt. a ΖΩΔ: *Fuit, de cuius constructione vid. n. 28. 40.*
221. ΟΙΩΖΩΡ:] *In via.* Ο: *In.* ΩΖΩΡ: nomen Æthiop. a rad. ΖΩΡ: *Peregrinatus est.*
222. ΚΣΙΓ:ΟΙΣΠΤΣΩ:] *Inter vosmetipsos.* Est peculiaris constructio pronominis ΚΣΙΓ: *Ille, quod quasi per personas variatur.* Dicitur enim ΚΣΙΓ: ΟΙΣΠΤΣΩ: *Inter vosmetipsos:* ΚΣΙΓ:ΟΙΣΠΤΦΩ: *Inter semetipsos.*
223. ΗΨΩΛ:] *Tacuerunt.* Pro ΗΨΩ:ΚΛ: ex interjectione ΗΨΩ: et rad. ΚΛ: *Dixit, compositum.* De hac phrasi autem vid. n. 28.
224. ΡΛ:ΖΩΣ:] *Nam loquebantur.* ΡΛ: plur. a ΡΛ: *Dicat;* (n. 28.) ΖΩΣ: pro ΖΩΔ: plerumque ponitur, sed hic, ut videtur, pro ΖΩΔ: nam aliæ constructio sub n. 28. 40. 220. exposita, non constat.
225. ΥΙΣΠΤΦΩ:ΨΩΖ:ΡΩΛΨΛ:] *Quisnam ex illis major esset.* ΡΩΛΨΛ: 3 pers. sing. præs. a rad. ΟΙΛΨΩ: s. ΟΙΛΨ: *Major fuit.*

- Verbum proxime sequens ተቅሙዥ፡ *Consedit*, vid. in n. 49.
226. አዋጋ፡ ሁለተኛ፡] *Duodecim*. Scribit Ludolfus ማዋጋ፡ ነገሮች፡ Deinde ጊ፡ nota accusativi est, et ‘u’ otiosa, ut n. 125.
227. ደረታዊ፡] *Appellavit eos*. Ipsa radix, cum affixo ተው፡
228. መቅረብ፡ በዕላም፡] *Si quis cupiat*. መቅረብ፡ *Quis*, የዕ፡ habet postfixum ubi *Aliquis* significat, ut in n. 73. dictum. Deinde በዕላም፡ est pro በደረሰ፡ 3 sing. fut. a rad. ዕላም፡ *Amavit*, *Cupiit*. De በ፡ præfixo vid. n. 49.
229. በፊት፡ ይህን፡ ዘመኑ፡] *Ut sit prior*. በፊት፡ *In fronte*, i. e. *Prior*, a nomine ዘመኑ፡ ፊት፡ *Facies*. ይህን፡ 3 pers. sing. fut., ut mox ይህን፡ 3 sing. subunct., a rad. የዕ፡ *Fuit*. (Lud. ጉዳ፡)
- የሁሉ፡ በኋላ፡] *Post omnes*. Vid. n. 99. 14.
230. አላ፡] *Famulus*. Nomen substantivum.
231. አዎንቀዱ፡] *Et infantem*. Nomen ዘመኑ፡
232. ወስኝ፡] *Cepit et —*. Ipsa radix, cum coniunctione ፊ፡ de qua in n. 204.
233. በማኬለታዊ፡] *In medio eorum*. መኬለ፡ (quod et መኬለሁ፡) est ex ዘመኑ፡ መኬለ፡ *Medium*.
234. አቀሙዋ፡] *Statuit eum*. Conj. II. a rad. ቅሙ፡ *Stetit*.
235. በበብቱዋ፡ አደረጋው፡] *In sinum suum imposuit eum*. Nomen በበብቱ፡ *Sinus*, ut videtur, alibi nondum occurrit. Verbum አደረጋ፡ *Fecit*, (n. 34.) aliquando sensum habet *ponendi*, *statuendi* : q. d. *Fecit ut illic esset*, pro, *Illic posuit*.
236. የሚቀበለዋ፡] *Quicunque recipiat*. De forma የሚ፡ vid. n. 9. 55. et de verbo ተቅበለ፡ n. 104. የዕ፡ affixa relativo የ፡ sensum indefinitum tribuere videtur, ut Latinum *-cunque*. Sic et in መቅረብ፡ n. 228.]
237. የልዕሁ፡ አዎንተ፡] *Ex hisce infantibus*. Pronomen est የልዕሁ፡ *Hi*, *isti*, e formis ዘመኑ፡ et Amharica compositum. አዎንተ፡ plurale ዘመኑ፡, a nomine አዎን፡ n. 231.
- አንድ፡] *Unum*. Vid. n. 125. in fine.
238. በኋጣ፡] *In nomine meo*. ሲጣ፡ *Nomen*, cum præpos. በ፡ et affixo 1 pers. Mox cum affixo 2 pers. በኋጣሁ፡
- ፈጽዋ፡ vid. sub n. 107.
239. ተቅበለኝ፡] *Recepit me*. (n. 104.) ም፡ affixum verbale 1 pers. sing.

240. ኃኝ:] *Me.* Accusativus pronominis ኃኬ፡ *Ego.*
241. ሚስጥና፡እንደ፡] *Sed eum qui misit me.* ሚስጥ፡ (Lud. ሚስጥ፡) *Misit:* ipsa radix. እንደ፡ conjunctio postposita, *Sed.*
- ሙላስለት፡ vid. n. 42. 110. እንደሁ፡ n. 64. ተል፡ n. 65. መምክር፡ ሆኖ፡ n. 44.
242. እየት፡] *Vidimus.* 1 pers. plur. præt. a rad. እየ፡ *Vidit.* Apud Ludolfum forma est እየት፡
243. ትያዥናት፡] *Dæmones.* Pluralis Æthiop. cum ጥ፡ accusativi a ትያዥ፡ *Satan.*
244. ትያዥዎ፡] *Ejicientem (cùm ejiceret).* የዎ፡ 3 pers. sing. fut. ab እዎ፡ *Ejecit.* Conj. II. a ወዎ፡ *Exiit.* Deinde ተ፡ pro ተ፡ scriptum est, ob sequentem ወ፡ ut sub n. 10. exponitur, ubi የዎ፡ pro ን፡ habemus.
245. የሚያበተሉ፡] *Qui non sequitur nos.* የዎ፡ vid. sub n. 9. Verbum est ተበተሉ፡ *Secutus est.* Deinde ጥ፡ affixum 1 pers. plur. quod mox ጥ፡ scribitur in voce እያበተሉንፃዎ፡ Ubi nota etiam quod negativum per እ—ፃዎ፡ expressum sit, hīc autem per እ፡ solam. ጥ፡ conjunctio illativa est, *Nam*, ut supra, n. 209.
246. ባለብዱዎ፡] *Prohibuimus eum.* 1 pers. plur. præt. cum affixo, et mox እቸብዱዎ፡ *Ne prohibeatis eum*, 2 plur. subj. cum negat. et affix. a rad. ባለብ፡ *Prohibuit, Præcisè vetuit.*
247. መቅረብ፡የለምና፡] *Nam nemo est.* Hæc duo vocabula, cùm inter se conexa sint, conjunximus, quamvis in contextū serie, quæ paullo intricata est, separantur. የለ፡ verbum defectivum cum postfixo negativo ሂዎ፡ significat, *Non est*: (Æthiop. እልዱ፡) cui additur ጥ፡ conjunctio. De pronomine መቅረብ፡ jam dictum sub n. 73. 228.
- የይል፡ vid. sub n. 13.
248. እየተሰራ፡] *In faciendo.* ተሰራ፡ *Fecit*, ipsa radix. (n. 51.) De particula እየ፡ vid. n. 158.
- የመረጥር፡] *Qui loquatur.* Conf. n. 129.
249. ባኬ፡] *In me.* Pro ባኬ፡ Pronomen ኃኬ፡ *habes* sub n. 240.
250. ካኬ፡] *Malum.* Adjectivum substantivum acceptum.
251. ባለጥ፡የሚያዘው፡ሁሉ፡የለጥ፡ንድ፡ዞዎ፡] *Nam is in vos qui non insurrexit, una cum vobis est.* Sensu loci ita exposito, verborum resolutio

facilis erit, collatis nn. 143. 9. 83. 39. 47. Tantum notandum quod con-  
junctio *Nam in fine* clausulae reperiatur, per Σ: expressa.

252. ΣΦ:] *Poculum.* Ex Æthiopico ΣΦΩ:

ΘΥ: vid. sub n. 168.

253. ΡΜΩΦΤΩ:] *Qui vobis potum dederit.* Verbum ΑΜΩΜ: *Potum dedit,* est in Conj. II. a rad. ΜΩΜ: (nescio an ΜΩΜ:) *Bibit.* Habet autem præ-  
fixum relativum Ρ: et affixum personale 2 plur.

254. ΛΗΛΕΠΤΩ:] ΚΖΡΟΦΤΩ:] *Quia Christo sitis;* i. e. *Quia ad Christum*  
*pertineatis.* Conjunctione ΚΖΡ: verbo ΟΓ: *Fuit*, præfixa, plerumque sig-  
nificat *Si* (n. 170.); hic vero, *Quia, Quod.* ΟΓΤΩ:] est 2 pers. plur. præt.  
ΚΦΥΤ:] ΚΛΦΔΛΩ:] vid. n. 2, 3.

255. ΦΓΩ:] *Mercedem ejus.* Nomen subst. ΦΓ: cum affixo Θ: quod in locum  
vocalis ‘u’ succedit, ob longam vocalem præcedentem.

256. ΚΖΡΕΜΩ:] *Quod non perdet.* ΚΖΡ: est pro conjunctione ΚΖΡ:  
elisa Α: negativa. (n. 79.) Deinde verbum ΜΩΜ: Ludolfo impersonale est  
et neutrum, *Periit*, sed interdum in sensu activo usurpari videtur, pro  
*Amisit, Perdidit*, unde evadet in Conj. III. ΤΜΩΜ: *Periit.* Sed hæc  
certius aliquando, ut spero, cognoscemus.

257. ΡΓΙΦΩΦΩ:] *Et qui abnegare fecerit.* ΑΗΙΦΩ: Conj. IV. a rad. ΙΦΩ:  
(Æthiop. ΗΗΦΩ) *Negavit*; pec. *Abnegavit fidem Christianam.*

ΚΖΡΖ: vid. n. 53. 125. ΥΛΗΛΩ:] ΗΦΔΤΩ:] n. 237. ΟΚ: n. 249.

258. ΡΜΩΖΤΖ:] *Eos qui credunt.* Ρ: relativum est, Ζ: nota accusativi; rad.  
ΑΜΩΖ: *Credidit*; (n. 173.) Τ: autem affixum otiosum, ut in n. 5.

259. ΕΓΙΛΦΔ:] *Melius est ei.* 3 pers. sing. præs. inserto pronomine Θ: (n. 133.) a verbo defectivo Φ: 1. *Voluit, Petiit.* 2. Impersonaliter, *Præ-  
stat, Expedit.*

260. ΡΦΦΩΜ: ΡΖΖΡ:] *Molæ lapidem.* Nomina duo substantiva, quorum  
prius in genitivo.

261. ΟΖΖΤ:] *In collo ejus.* Ex ΑΖΖΤ: (Lud. ΗΖΖΤ:) *Collum.*

262. ΑΡ·ΣΩ:] *Imponens, s. Imponendo.* Infinitivus participialis a verbo Conj.  
II. ΑΡΞΩ: *Fecit, Posuit.* (vid. n. 235. 60.)

263. ΦΩ: ΟΗΛΩ:] *In mare.* ΟΗΛΩ: nom. subst. Æthiopice etiam et Arabicæ  
usitatum.

264. ተዕቃዕቃ:] *Si projectus sit.* De præfixo ተ፡ vid. n. 49. Radix est ወቃዕቃ፡ *Cecidit, Projectus est.*
265. እኩተኞች፡] *Et manus tua.* Nomen እኩ፡ vid. sub n. 195. Pro affixo ት፡ scribuntur ት፡ et ወ፡ sed omnia ejusdem sunt originis. ት፡ primi ordinis ante particulas postfixas plerumque invenitur.
266. ተጥስተኞች፡] *Si offendat te.* Radix ፊትዮጵያ is est አስተጥ፡ *Aberravit;* et in Conj. IV. አስተጥ፡ *Seduxit, Scandalizavit:* unde forma Amharica አስተጥ፡ et in 3 pers. sing. fœm. fut. ተስተጥ፡
267. ቅጂወጥ፡] *Excide eam.* Imperativus cum affixo 3 pers. sing. fœm. a rad. ቅጂወ፡ (Lud. ቅጂል፡) *Secuit.*
268. የሚልኞች፡] *Nam melius est tibi.* Resolutionem videas sub n. 259, notando pronomen hīc secundæ personæ esse, et additam esse conjunctionem ቅ፡ Cæterum infixa in præsente ultimam radicalem aliàs in primum, ut in n. 259, aliàs in sextum ordinem transferunt. De his regulam generalem tradere adhuc non possumus.
269. መሮቻ፡] *Vitam.* Nomen ፊትዮጵያ.
270. ተተገበ፡] *Si (v. Ut) ingrediaris (n. 49).* 2 pers. sing. fut. a rad. ጥበ፡ *Intravit.*
271. ባንድ፡እኩ፡] *Cum una manu.* Pro ባኩ፡ እኩ፡ Voces jam satis notæ.
272. ሁለተ፡እኩ፡እርሱ፡] *Cum sint tibi duæ manus.* እርሱ፡ est Infinitivus Participialis a rad. እር፡ *Mansit, Fuit:* cum pronomine ወ፡ affixo. Sed cum hujusmodi infinitivus per personas varietur, (n. 27.) in hoc loco terminatio pluralis esse debet, vel, si singularis, certe fœminina, ut ad እኩ፡ referatur, unde haberemus እርሱ፡ pro እርሱ፡ Mihi autem videtur, terminationem tertiae pers. sing. masculinæ, cùm frequentioris sit usûs, ita invalusse, ut sæpe pro fœminina et pro aliis personis, quasi invariabilis esset, scribatur. Id in voce የገባ፡ observavi. Legitur enim የገባ፡ *Ego etiam — የገባዎ፡ Tu etiam —,* et tamen alibi እኩ፡የገባ፡ *Et ego etiam — እኩ፡የገባ፡ Et vos etiam —.*

Hīc autem corrigendus est error qui sub n. 60. irrepsit. Dicendum est formam infinitivi participialis in loco isto esse ተዕር፡ in 3 pers. Deinde, vocalis ‘o’ in ወ፡ resolvitur, ut vocalem quarti ordinis recipiat ob affixum ቅዕር፡ *Eos* (n. 1.), de qua resolutione vid. n. 85. Dubito an unquam inveniatur ቅጥዕር፡ pro ቅጥ፡ *absolute*, id est, ubi ወ፡ ad litteras præcedentes non pertineat.

273. ተግሞ:] *Gehenna.* Nomen Æthiopicum, e Græco.
274. ኦጥዢ:] *Quām ut eas.* ኦ: conjunctio præfixa. Rad. ፠ድ: *Ivit.* Notandum autem Λ: Ω: Η: præpositiones esse; Λ: Ω: Η: conjunctiones. Hæ igitur verbis præfiguntur; illæ, nominibus. Excepto casu sub n. 172. memorato.
275. ወደማስፈትና፡ኅጥ፡] *In ignem qui non extinguitur.* Est pro ወደምማስፈት፡ elisa P: ut in n. 5. Cætera jam nota sunt. ሻፈት፡ *Extinctus est,* ipsa radix. Mox occurrit divisim, ወደ፡ማስፈት፡ ubi etiam ወ፡ otiosum additur, ut in n. 202.
276. ተለ፡የሙያዊ፡] *Vermis qui non moritur.* ተለ፡ est Ludolfi ተለ፡ *Vermis,* omissa gutturali et addito ‘u’ otioso. Deinde የዊ፡ a rad. ወ፡ *Mortuus est.* Sensus autem hujusmodi esse debet, *Ubi vermis non moritur,* vel, *Cujus vermis non moritur,* pro, *Vermis qui &c.* Similem relativi usum habes in n. 32.  
Idem in clausula sequente, እሳታዊ፡የሙያዊ፡ notandum.
277. እንጂ፡ኞች፡] *Et pes tuus.* Nom. Æthiop. እንጂ፡ *Pes.* Vid. etiam n. 265. Vocabula quæ sequuntur supra petantur, n. 265—276.
278. እንተ፡እንዳ፡ሁዴ፡] *Tu cùm claudus sis.* እንዳ፡ Ludolfo est ተንበ፡ *Claudus.* ሻዴ፡ Infinitivus participialis cum affixo 2 pers. sing. a rad. ሻ፡ *Fuit* (vid. n. 27).
279. ባይኞች፡] *Et oculus tuus.* Nom. Æthiop. ባይ፡ *Oculus.*
280. እወጣ፡] *Evelle eum.* Imperativus ab እወጣ፡ Conj. II. a rad. ወ፡ *Exiit,* addito affixo 3 pers. sing. fœm. quod ad nomen fœm. ባይ፡ refertur. መሬገታ፡እዘዢ፡] *vid. n. 11.*
281. ባኑ፡] *In igne.* Pro ባኑ፡ quod ex እንተ፡ *Ignis.* n. 167.
282. የሚጠል፡] *Salitur.* 3 pers. sing. præs. a ሻፈ፡ s. ተመ፡ (conjugationum enim formas et significaciones in hoc verbo nondum certo definire potui) *Sale conditus est.* Tempus quod a Ludolfo “Præsens” appellatur, per præsens Latinum reddidi. De usu ejus certas tradere regulas nondum possum, sed plane Aoristus est, et quod dixit Ludolfus de Contingente Æthiopico, de Præsente etiam et Futuro Amharico merito dici possit: “Propterea nos tempus illud, quia per se neque præsens neque futurum est, *Contingens* vocabimus; quippe contingere potest, ut sensu poscente alterutrum esse possit ac debeat.”

283. መወቻ፡፡] *Et sacrificium.* Nom. አዥዮጵ፡ *Sacrificare.*
284. ባለዎ፡፡] *In sale.* Nomen ባለዎ፡ *Sal,* ab አዥዮጵ የዎ፡ idem.
285. ደኩላል፡፡] *Salitur.* 3 pers. sing. præs. a ጥላ፡ ut videtur, quæ tamen radix mihi ignota est, nisi forsitan cum ደላለ፡ *Exaruit,* cognationem habeat.
- መልካም፡፡፤፡ vid. n. 46. 47.
286. የሙያዕጥ፡፡ናሁ፡፡] *Cùm insipidum devenerit.* Ad literam, *Cum deve-*  
*nerit quod non salitum est.* De የሙ፡ vid. n. 9. Deinde የዕጥ፡  
*formam habet futuri Conj. II.* a መሸጠ፡ de quo sub n. 282. ዓ፡  
*con-*  
*junctio præfixa est, Cùm, postquam, de qua Ludolfus V. iii. 4.* A ኃ፡  
*(n. 274) forma et significatione differt. Notandum autem quod participia*  
*passiva Amharice ope relativi plerumque exprimantur, ut የተበደብ፡ *Qui**  
*benedictus est, pro Benedictus : የተወረ፡ *Quod vinctum est, pro Vinctum :**  
*et pariter, የሙያዕጥ፡ pro Insipidum, q. d. Insalitum.*
287. የቁ፡፡] *In quo?* i. e. *Quonam modo? Quonam instrumento?* Talem usum  
*præpositionis ዓ፡ jam vidimus in n. 281. 284.*
288. ባዎችታቻ፡፡] *Vosmetipsos.* A ባዎ፡ *Homo,* formatur nomen ባዎች፡  
*Humanitas, Humana natura, Humana substantia.* Cum affixis peculiari  
*modo usurpatur, dicitur enim, ባዎችታ፡ *Substantiam tuam, pro Te ipsum;**  
*ባዎችታው፡ *Substantiam eorum, pro Seipso ; unde et hīc ባዎችታቻ፡**  
*Substantiam vestram, pro Vosmetipsos.*
- Constructio autem vocum ባዎችታቻ፡፡ዎ፡፡ይሁ፡፡ obscurior est.  
 Ad literam significant, *Vosmetipsos sal sit.* Evidem crediderim præposi-  
 tionem ዓ፡ omissam esse, et legendum, ባኩዎችታቻ፡ *In vobismetipsis.*  
 Pronomina hujusmodi in casu nominativo adhuc non reperi; plerumque  
 reciproca sunt.
- እርጥ፡፡በርጥታው፡፡ vid. n. 222.
289. ባስላም፡፡ተፍንሩ፡፡] *In pace colloquamini.* ባለም፡ Nom. አዥዮጵ. *Pax.*  
 ተፍንሩ፡ 2 pers. plur. Imperat. a ተፍንሩ፡ *Collocutus est.* (n. 40).

## ERRATA.

*The very near resemblance which some of the Ethiopic Characters bear to each other has caused the occurrence of most of the following typographical errors. It is hoped that they will be found generally unimportant.*

Page 13, line 20, for ΦἘΜΩ·Σ:			read	ΦἘΜΩ·Σ:
14,	4,	ὙΛΩ·		ὙΛΩ·
18,	26,	ἈΩ·		ἈΩ·
19,	6,	ΜΩ·ΤΩ·		ΜΩ·ΤΩ·
20,	8,	ΦἘ·ΡΦΓΤ·		ΦἘ·ΡΦΓΤ·
—	9,	ἌΣΡΗ·		ἌΣΡΗ·
22,	27,	ἌZH·		ἌZH·
23,	7,	ἌΨΛΩ·		ἌΨΛΩ·
—	14,	ΦΩΖΛΤ·		ΦΩΖΛΤ·
37,	6,	ΛΔΩΦΔ·Γ·		ΛΔΩΦΔ·Γ·
42,	1,	ἌΛΔ·ΦΔΨΩΦ·		ἌΛΔ·ΦΔΨΩΦ·
—	4,	ΩΩΦΔ·Γ·		ΩΩΦΔ·Γ·
46,	16,	ΡΦΩΓΤ·::ΗΔΔ·		ΡΦΩΓΤ·::ΗΔΔ·
57,	28,	ΜΩΦΔ·		ΜΩΦΔ·
64,	1,	ἌΦ·Γ·		ἌΦ·Γ·
68,	18,	ΓΓ·		ΓΓ·
71,	25,	ΡΔ·ΠΔ·		ΡΔ·ΠΔ·
75,	18,	Ρ·ΨΩ·		Ρ·ΨΩ·
79,	17,	ΨΔ·ΩΔ·		ΨΔ·ΩΔ·
84,	19,	ΠΦΖΤΤ·		ΠΦΖΤΤ·
18, note, 3,		and which		and respecting which
25, line 3, after ΖΡ·Δ·Τ·			add	(so Ludolf writes the word.)
—	18, for "θνη		read	ἐθνη
33,	24,	seems		seem
66,	20, 25,	solum		solum
76,	11,	Conj. II.		Conj. III.









